

ABSTRACT

Title of dissertation: EDUCATION FOR A BETTER WORLD
IMAGINARIUM: A CRITICAL DISCOURSE
ANALYSIS OF GLOBAL EDUCATION
LESSON PLANS

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This study explores instructional materials available to teachers at the upper-elementary grades 3, 4 and 5 to teach about global social issues and develop global competence with their students. The choices that teachers make with regard to curriculum and instructional materials influence how their students will see themselves, construct their relationships with others in the world, and interpret world affairs. Global Education is broadly defined as activities in K-12 education settings related to teaching about world regions and about global issues in order to increase global competence. The introduction also broadly defines the closely associated terms: International Education, Internationalization, and Globalization. The remainder of the study explores the embedded sociocultural meaning of these terms and other *not* commonly understood terms, such as *literacy*, *citizenship* and *nation-state*; *immigrant* and *transnational migrant*, *Third World* and *development*; and *lesson plan*.

The methods of critical discourse analysis—the study of language-in-use—are used to describe the *enterprise* of global education-as-discourse. Critical discourse

analysis is described as an action paradigm, as much as a research method, analogous to the theories and practices of critical literacy promoted in the multicultural education literature. As a multidisciplinary approach, critical discourse analysis draws on the methods of critical language awareness and other tools of critical analysis as needed, to bring to the foreground embedded constructions and representations of the terms above, as represented in global education lesson plans. A *discourse approach* is used in this study to include the context of production of global education lesson plans as part of larger discourses of global education policy and practice that contribute to the continued marginalization of global education, especially at the upper-elementary level.

This study collected lesson plans designed for children in the upper-elementary grades which were submitted by a small sample of teachers, discovered through a search of lesson plan databases, or produced by organizations engaged in development and humanitarian aid projects. Sixty lesson plans were coded for content and this study finds sustainable development to be the most prominent global education theme addressed. The study focuses on a subset of these 60 lesson plans and describes rhetorical means, such as the choice of vocabulary and metaphors, and the interplay of text with images in order to identify embedded messages reflecting the ideologies of the entities producing these lesson plans. It was discovered during this analysis that lesson plans for young children do not always provide adequate context or information to be able to explain the causes of global social issues and many invoke self-sufficiency discourses which perpetuate hierarchal relationships and embedded power relations. This study has implications for a) educators in K-12 settings who need high quality tools and preparation, b) faculties of education assigned the role of preparing future educators in K-12 settings, c) curriculum

writers at NGOs producing curriculum materials, and especially, d) educators influencing global education policy discourses that conflict with the goals of critical global education for a peaceful, collaborative future.

EDUCATION FOR A BETTER WORLD IMAGINARIUM:
A CRITICAL DISCOURSE ANALYSIS OF GLOBAL EDUCATION LESSON PLANS

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Dedication

This dissertation is dedicated to my nieces and nephews

Reagan, Brendan, Tiernan, & Garrett

May you all grow up to be critical global citizens.

and my

Dad
1933-2013

If you come to a fork in the road, take it.
-Yogi Berra

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I am also thankful to faculty responsible for developing my thinking throughout my graduate studies. Dr. Barbara Finkelstein, who was instrumental in the early design and proposal stages of this study, challenged my assumptions from the very beginning. She made me a better thinker and transcultural researcher—I hope this study does justice

to her guidance and mentorship. Dr. Carol Anne Spreen, my first advisor and now friend, is an example of an activist-researcher. We share many traits which may have to do with the fact that early on we discovered that we were born one month apart to the day in the same hospital. Jersey Girls are indeed the best in the world! Thank you also to Dr. Judith Torney-Purta for the groundbreaking work that she shared with the world and more recently with me. Last, but never least, Dr. John Splaine, who taught me everything I know about how to make a course on the history of education engaging, interesting, and most of all fun.

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PROLOGUE

Once upon a time, I was a study abroad coordinator at a midsize public comprehensive university in the Upper Midwest. As I was heading out the door for work on the morning of September 11, 2001, I caught the news coverage of the first plane to hit the World Trade Center. A former resident of the New York metropolitan region, I assumed like many others at first, that it was a plane off course from one of the local airports. In the brief time it took me to drive to work, the second Tower was hit and the shocking realization that this was no accident sunk in. Immediately, I and my fellow international education staff members were in crisis management mode—I was checking in with students already abroad, reassuring parents that their children were safe, monitoring Department of State warnings and advisories while my colleagues were fielding telephone calls from anxious parents from Mexico to Japan who were frantically calling to get in touch with their children—insisting that they come home where they would be safe from harm.

Not long after reports of the second Tower being hit, an international student from a country somewhere in the Middle East came into the office *absolutely distraught*. One of the students in his dormitory—the international dormitory—made a comment as he passed him in the hallway; the American student said, “I guess you guys did this.” This comment was made before anyone knew for sure that this was a terrorist attack and long before anyone claimed responsibility. The international student was not a Muslim, nor was he from Afghanistan or Iraq.

I tell this story because it was this incident that stood out most for me from that day. I could not understand how a student, living in the international residence hall, could

so easily come to that conclusion and so off-handedly make that hurtful comment. As the evening progressed residents in this small city in the midst of bucolic farmland started lining up to fill their gas tanks and, as the days passed, the national news began reporting attacks on Muslim communities and racial profiling of Arab-looking men. A new word was added to my social justice lexicon: Islamophobia.

As the months passed, I realized that what I was doing—sending American university students on international programs—was a micro-level approach to a macro-level problem. Over the years, I witnessed the incredible changes in many of my students when they returned from a semester's sojourn. I saw them on the frontlines as student activists when hot topics around diversity and social justice issues were debated in student forums. Sadly, these students are the exception rather than the rule on college campuses. According to the annual *Open Doors*¹ report, students who participate in study abroad programs at some point in their studies represent less than 10 percent of the total U.S. undergraduate population.

In order to boost enrollments and figure out how to market my programs, I always asked my students what made them want to go on a study abroad program. Many of them told me it was because a modern languages teacher in high school inspired them. My education majors told me that principals in this Upper Midwest state promote study abroad as a means of understanding issues of diversity and, therefore, study abroad experiences are looked upon favorably in the hiring process. Although faculty preparing future modern language teachers were supportive of study abroad, some students reported

¹ Open Doors®, supported by a grant from the Bureau of Educational and Cultural Affairs at the U.S. Department of State, is a comprehensive information resource on international students and scholars studying or teaching at higher education institutions in the United States, and U.S. students studying abroad for academic credit at their home colleges or universities. Retrieved from <http://www.iie.org/Research-and-Publications/Open-Doors>.

that their faculty advisors in education discouraged them from study abroad because the credits would not count toward their education major. The faculty in education were also unwilling to substitute diversity courses from abroad (e.g., a course on Aboriginals in Australia) for a required survey course on multicultural issues, arguing that the courses abroad did not focus on “domestic” minority groups.

I realized I needed to figure out how to get *all* teachers, not just future modern languages teachers, to prepare students as global citizens. In my application essay to graduate school, I recalled an anecdote about my friend’s daughter when she started Kindergarten. For a unit on family ancestry, her first-year teacher asked the students to make a construction paper flag representing the country of their ancestors for homework. She chose her maternal great-grandparents from Russia. My friend showed me her daughter’s artwork—it was the golden hammer and sickle of the Soviet Union. This was in 1992, three years after the fall of the Berlin Wall in November 1989. I told my friend that it was not the flag of Russia, but that of the Soviet Union. My friend replied, “But she got an A.” I tried to imagine where this novice teacher, an enthusiastic young woman, was hiding when she went to college in the last four years. Did she miss the breakup of the Soviet Union in 1991?

Fast forward to today and I can see that I missed the point of my own story. I was quick to criticize the lesson but I didn’t give a thought to how to make it a teachable moment for me, my friend, her daughter, and the novice teacher. In preparation for writing this, I Googled the Soviet flag and discovered that the Red Banner was used from 1923 to 1991. Maybe my friend’s grandparents emigrated after 1923, in which case it was the correct flag. This experience reminds me of the fluidity of borders and nation-states

which, like cultures, are not static: they change and meld; they blend and evolve. The moment for the teacher was an opportunity to ask the student to wonder why the flag changed. She probably didn't think of it. And that is a shame—teachable moment lost.

According to Wikipedia,

...an **imaginarium** refers to a place devoted to the imagination. There are various types of imaginarium, centers largely devoted to stimulating and cultivating the imagination, towards scientific, artistic, commercial, recreational, or spiritual ends.²

This dissertation is an Imaginarium devoted to critical global pedagogy. What, I wonder, would the world be like if discourses around the purpose of global competence focused *NOT* on global competitiveness and national security, but instead for developing global citizens for global collaboration? Zoe Weil (2012), president of the Institute for Humane Education, describes her similar hope for a generation of “Solutionaries”:

What if, instead of debate teams, we created solutionary teams in which groups of students worked together to come up with the most imaginative, yet practical and cost-effective solutions to complex challenges? These students could address issues in their own schools (e.g., cafeteria food or energy use); in their communities, or in the world, and in so doing begin to develop creative ideas for actually solving problems. We could then implement the best ideas, enabling our students to understand the real power they have as solutionaries and the great

² Imaginarium. (2014, February 20). In *Wikipedia, the free encyclopedia*. Retrieved from <http://en.wikipedia.org/w/index.php?title=Imaginarium&oldid=596363634>; Imaginarium is not defined in the Oxford English Dictionary or Merriam-Webster Dictionary.

pleasure and liberation to be found in taking responsibility for bettering their schools, communities, and the world (p. 34).

Bill Ayres, Executive Director and Co-Founder (with singer Harry Chapin) of World Hunger Year (WHY), emphasizes that “Imagination is at the root of all progress and so much of our future remains to be imagined. Who better to envision that future but those who will be living in it—our youth!”

It all starts with a teacher. A Global Educator. A teacher like Jay Hunter, creator of the *World Peace Game*, a powerful learning tool that he uses with his 4th grade students. By trusting his students to think about and *solve* difficult issues, he has observed that they seem to move into a state of hyper-collaboration. He calls this the click before flow occurs.³ When this happens they solve the world’s problems and achieve peace, in ways only children can:

The ingenious, innovative, and often unpredictable solutions that the children develop are astounding and delightful. They are usually solutions that adults often never conceive of because of the ways in which our thinking is configured and confined. Children have an inspiring creative flexibility, much more of a positive "can-do" attitude, and a persistence in making things all right (Baker & Hunter, 2013, p. 44).

Who better than kids to come up with new, different, creative solutions to global social issues and conditions of inequality? The challenge is figuring out how we design education that enables kids to be able to say, “That isn’t right, and here is why.”

³ "Flow" as described by psychologist Mihaly Csikszentmihalyi; See for example Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York, NY: Harper & Row; *Mihaly Csikszentmihalyi - 2011 UW-Madison Big Learning Event - YouTube*. (2011 June 20). <https://www.youtube.com/watch?v=HwngIuplE5g>

CHAPTER 1

INTRODUCTION

Americans often have been criticized for being insular and isolated from world affairs. In the aftermath of the terrorist attacks of September 11, 2001,⁴ many Americans reacted with surprise and cognitive dissonance when confronted by a group of people who hated America and American values so much that they committed a heinous terrorist attack. Progressive educators used the events following September 11 to highlight the need for more international and multicultural education in the school curriculum in order to understand the social inequities that have led to civil unrest and may have motivated the terrorist attacks (Dunn, 2002). What progressive educators called for in the wake of September 11—and were subsequently attacked for—is self-reflection toward American values and how American behaviors are perceived by the wider world.

In an article critiquing the narrowing of civil liberties and the expansion of patriotic rhetoric used to squelch dissension, Giroux (2002) argues that “The events of September 11 provide educators with a crucial opportunity to reclaim schools as democratic public spheres in which students can engage in dialogue and critique around the meaning of democratic values, the relationship between learning and civic engagement, and the connection between schooling, what it means to be a critical citizen, and the responsibilities one has to the larger world” (p. 1142). Apple (2004) argues that given the “patriotic fervor” and xenophobic discourses which gained momentum after September 11, it is more important than ever to look critically at discourses around

⁴ Hereafter referred to as September 11, but acknowledging that other devastating events have occurred in other countries on the date September 11, such as the 1973 coup in Chile that ousted President Allende and installed General Augusto Pinochet.

constructions of that which is “foreign” and who is deemed the “Other.” Jäger and Maier (2009) contend that global discourses have shifted from the threat of the Cold War and communism to focus on the threat of the fundamentalist Islamic world. In a post-September 11 world, Kincheloe (2004) describes xenophobia that has manifested as racial profiling of “Arab” or “Middle Eastern” citizens and non-citizens alike as a threat to U.S. national security, as a reaction to, or more accurately a reflection of, “the ways images of Islam have been embedded in the Western and especially the American consciousness” (p. 1).

The backlash from conservatives is exemplified in a report issued by the Thomas B. Fordham Institute (2002), *September 11: What Our Children Need to Know*, which describes itself in the online abstract as a “...hard-hitting alternative to the ‘diversity and feelings’ approach that many national education groups have taken to the 9/11 terrorist attacks” (n.p.). In the introduction, Chester Finn expresses his exasperation that “Article after article and web site after web site counseled teachers to promote tolerance, peace, understanding, empathy, diversity and multiculturalism” yet fail to suggest that “teachers should also read books with their pupils that address patriotism, freedom and democracy, that deal in a realistic way with the presence of evil, danger and anti-Americanism in the world” (p. 5-6). Edwards (2004) laments that the hoped-for conversations about America’s role in world affairs and the “negative perceptions of American empire” (p. 162) could not take place because a dialogue that even *hinted* at dissent or criticism of American culture and values was considered unpatriotic and overshadowed by discourses of nationalism, patriotism, and loyalty to a country at war.

It is against this backdrop that I began my study of global education, defined here as “activities in K-12 education settings related to teaching about world regions and about global issues in order to increase global competence” (Olson, Evans, & Shoenberg, 2007, p. viii). The Global Competence Matrix (EdSteps, 2011) defines global competence as “...the knowledge, skills, and dispositions to understand and act creatively and innovatively on issues of global significance” (p. 4). A global citizenry, according to Dunn (2002), “knows and cares about contemporary affairs in the whole world, not just in its own nation,” (p. 10) which requires conceptual tools more than simply being able to describe a foreign culture; it means understanding how our lives are “shaped by world-scale transformations” (p. 13). As Gee (2000) highlights, it is imperative that, rather than accepting that “the world is flat,” future generations must be able to “...understand and critique systems of power and injustice in a world that they will see as simply economically ‘inevitable’” (p. 62). However, the post-September 11 critique of progressive educators highlights the traditional role of schools in building national identity and ensuring national unity (Pike, 2000). It also highlights how American schools are contested terrain in ongoing culture wars.

Statement of the Problem

In a paper presented at the annual meeting of the International Schools Association in July 1979, Popkewitz (1980) describes global education as a “slogan” in discourses of school and curriculum reform, “...similar to other phrases in education which are created to call attention to certain feelings, hopes, and beliefs that people have about schooling and its purpose [such as ‘back-to-the-basics’]” (p. 304). It is, perhaps, arguable that not much has changed in the thirty years since this paper was delivered.

Global education continues to be a marginalized activity in K-12 settings—even more so at the elementary grade levels. According to the Longview Foundation, only 12 states have passed legislation to include global competencies in state K-12 curriculum standards or graduation requirements.⁵ In today’s standards-based, accountability system of education, a large proportion of instructional time now concentrates on reading and mathematics and the instructional time given to social studies—the traditional site for studying other cultures and global issues—is being curtailed, integrated into language arts, or eliminated altogether (Bousalis-Aliak, 2010; Ravitch, 2014; Srikantaiah et al., 2008). It is currently unclear what the impact of the Common Core State Standards (Common Core) will mean for greater integration of global topics into the curriculum.⁶ A scan of the Reading Standards for grades K-5 finds that the standards do not explicitly specify global content other than the inclusion of “fables, folktales, and myths from diverse cultures,”⁷ which present a narrow, decontextualized portrait of other cultures (Cai, 2002). Howald (2012) finds that, in contrast to the rhetoric from authors of the Common Core promoting global competencies, curriculum being developed by vendors to support integrating the standards in the classroom do not include a global dimension. However, despite the absence of global education in the Common Core, developing global competence with K-12 students has increasingly been described as an imperative for the United States to be globally competitive and for national security purposes in policy discourses. Ravitch (2014) highlights that a Council on Foreign Relations

⁵ *States Network – Longview Foundation*. <http://www.longviewfdn.org/493/states-network.html>

⁶ As of this writing, only standards in reading, math, and science have been completed and do not include global issues or competencies; standards in social studies are currently in development. M. Kaspar, personal communication, July 17, 2013.

⁷ Common Core State Standards Initiative. (2010). *Common Core State Standards for English Language Arts & Literacy in History/Social Studies, Science, and Technical Subjects*. Retrieved from http://www.corestandards.org/assets/CCSSI_ELA%20Standards.pdf

commission chaired by Joel Klein and Condoleezza Rice connect the Common Core to national security, while the U.S. Chamber of Commerce and multinational corporations such as ExxonMobile advocate for the Common Core in order to prepare students for the global marketplace. These are examples of how the expectations of larger power structures related to global competence do not necessarily coincide with the democratic classroom, mentioned above.

Merryfield (2001) asserts that “...there is little evidence that most K-12 social studies teachers or teacher educators have had sufficient training in theories of cross-cultural psychology or methods of intercultural education to put these ideas into practice” (p. 192). Cushner (2008) notes that global education remains on the margins of teacher preparation with relatively few citations in the scholarly literature that interrogate the role of educators in the development of a global perspective. Moreover, participation rates in study abroad by education majors nationwide are low, especially when compared to foreign language majors and business students. According to the most recent *Open Doors* report, education majors represent just four percent of the total number of U.S. students who studied abroad during the 2011-2012 academic year (Institute for International Education, 2013). This is often attributed to the lack of flexibility in traditional preservice teacher education programs of study which reflects the challenge of competing demands in the curriculum but also a lack of capacity of teacher educators to integrate global education as a curricular focus (Cummings as cited in Roberts, 2007). Also problematic, in a review of the literature on studies of teacher preparation, Roberts (2007) found that preservice education majors take few internationally-focused courses in their general education program, nor do they enroll significantly in foreign-language classes.

Merryfield (1998) emphasizes that, while there is extensive literature on *what* constitutes a global perspective based on policy documents and the scholarly literature, “...we know very little about what actually happens in globally-oriented classrooms or how teachers make instructional decisions as they plan and teach about the world” (p. 345). How teachers navigate global issues in the classroom will influence how children construct their identities as citizens. Kress (1996) writes,

A curriculum is a design for a future social subject, and via that envisioned subject a design for a future society. That is, the curriculum puts forward knowledges, skills, meanings, and values in the present which will be telling in the lives of those who experience the curriculum ten or twenty years later. Forms of pedagogy experienced by children now in school suggest to them forms of social relations which they are encouraged to adopt, adapt, modify, and treat as models (p. 16).

The teacher, as a cultural broker, can promote a critical global perspective that questions inequity and hegemonic structures or a global perspective that sustains an imperial framework and perpetuates ethnocentric portrayals of “the Other” through the decisions he or she makes when selecting curriculum and instructional materials. These choices and decisions influence how students see themselves, construct their relationships with others in the world, and interpret world affairs.

Purpose of the Study

This study seeks to add to the literature by examining curriculum materials available to teachers at the upper-elementary level (grades 3, 4 and 5) to teach about global social issues and develop global competence with their students. Curriculum

materials are used by teachers as a roadmap for planning instructional practice, and relied upon by novice teachers as well as those teachers engaging topics outside their content area (Beyer & Davis, 2009). Given the lack of preparation and professional development to design global education instruction, teachers often have to rely on global issues presented in textbooks or available through other sources.

While the initial intent of this research was to look at materials produced and used by teachers, the focus shifted to include lesson plans available as open educational resources (OERs) from lesson plan search engines (e.g., www.curriki.org, www.sharemylesson.com) and lesson plans published by nonprofit and non-governmental organizations (NGOs) engaged in global social issues. I use the term “lesson plan” throughout this study to represent the breadth and depth of curriculum materials I received from teachers, found online, or obtained through conferences and workshops. Because we are now in the digital age and multimedia is significant in the lives of children, this study also looks beyond traditional lesson plans to include “multimodal texts”—images, music, video, game-based learning—which have become particularly relevant given the influx of technology in the classroom and in the lives of children through video games, the Internet, and information and communications technology (ICTs).

Research Questions and Methodology

This study seeks to discover the cultural representations in lesson plans produced by teachers and available as OERs when teachers seek to engage in global education-related instruction in the upper-elementary grades. The research questions guiding this study are:

1. What curriculum materials do teachers design or utilize when they seek to transmit knowledge of global issues to their students?
2. What are the dominant themes represented in global education lesson plans produced by teachers and available as OERs?
3. How is meaning constructed and produced through the signs and signifying systems embedded in global education lesson plans as discourse?
4. In what ways might the signs and signifying systems embedded in global education lesson plans reflect societal discourses?

The first two questions are designed to explore the “what” of global education-related instructional materials: the types of curriculum materials, the individuals or entities producing these materials, and the broad thematic subjects addressed. I made a decision early on to *not* focus my study on the treatment of global issues in textbooks. There is ample literature which describes the superficial treatment of history and controversial topics in textbooks as a byproduct of the profit-driven nature of textbook publishing and textbook adoption.⁸ Bousalis-Aliak (2010) highlights how textbooks have narrowed global education and the study of cultures to a series of holiday calendar events complete with fun activities and illustrations. Lesson plans available as OERs have less rigid controls and the cost of production is offset by how they act as mechanisms to promote the viewpoint and ideologies of the entities publishing them. The third and fourth research questions explore beyond the lesson plans as the “objects” of analysis to include

⁸ See for example Ravitch, D. (2003); Loewen, J. W. (1995).

the complex relations of “epistemes, pedagogies, structures, and processes” which together constitute a discourse as defined by Foucault (Keet, 2012, p. 7).

This study uses critical discourse analysis to examine the hidden curriculum embedded in global education lesson plans. Fairclough (1995) defines critical discourse analysis “...as integrating a) analysis of text; b) analysis of processes of text production consumption and distribution; and c) sociocultural analysis of the discursive event (be it an interview, a scientific paper, or a conversation) as a whole” (p. 23). Several theorists describe critical discourse analysis as a form of critical language awareness, which examines *how* something is said through rhetorical means, such as the choice of vocabulary and use of metaphors or the interplay of text with images in multimodal texts, and how this may be different depending on *who* says it and their particular concept of society (Bloome et al., 2008; Rogers, 2004; Wodak & Meyer, 2009). Kress (1996) stresses that critical discourse analysis, as a critical theory and method, is concerned with transformation and inequitable aspects of society, and thereby assumes a political stance. A discourse approach is used here as a mirror on global education practice and intended to “guide and sharpen critique so that critique can be productive” (Keet, 2012, p. 9). Keet’s (2012) definition of a discursive *approach*,

...invites critique to disclose the operations of the rules of the discourse, and to make visible the anchoring points for transformative practices. Simply put, a social practice of its own discursive nature will be reproductive and not transformative. It may be caught up in an “unconscious desire not to see and not to speak” (Foucault as cited in Keet, 2012, p. 8).

Keet (2012) further asserts that “Any dominant moral language, such as human rights, deserves analytical critique” (p.12); to do otherwise results in becoming “conceptually imprisoned” (p. 7) as opposed to a “dynamic, self-renewing, and critical orientation towards human rights” (p. 8). To state this in a different way: “You can’t think outside the box, if you do not know the walls of your box.”⁹

This study seeks to question instances of taken-for-granted assumptions, collective wisdom, and other cultural constructions embedded in global education lesson plans and how these message systems may act to perpetuate stereotypes, sustain imperial frameworks, or support hegemonic constructions that impede fair and equitable treatment of all people (Gee, 2011; Titscher, Meyer, & Vetter, 2000). Jäger and Maier (2009) stress that it is “the constant repetition of statements” that exerts power to construct collective consciousness and thus shape reality (p. 38). Through this repetition, messages become normalized or presumed to be common sense rather than social constructions (Bloome et al., 2008). For example, the animated children’s television program *Handy Manny*, featuring a bilingual Hispanic handyman, constructs the image of the working-class Hispanic.¹⁰ A child who watches this program may also observe landscaping crews of Hispanic origin up and down the block of his or her affluent, suburban neighborhood, thereby reinforcing the association of Hispanic male as laborer. The common and pervasive use of the term “illegal alien” shapes society’s impression that this population is abhorrent, dangerous, and criminal; this perception ultimately influences border and immigration policies and the treatment of these individuals in society. As Bloome et al. (2008) state, “Labels such as *citizen* and *alien*, *believer* and *nonbeliever*, *normal* and

⁹ This was said by an unknown panelist at a USAID-sponsored International Literacy Day event.

¹⁰ *Handy Manny* – *Disney Junior*. <http://tv.disney.go.com/playhouse/handymanny/index.html>

deviant, civilized and uncivilized, rational and irrational, legal and illegal, all index Discourses that create boundaries between insiders and outsiders” (p. 52). Who gets to tell the story of immigration is just as important as what they are saying because that is what influences the way it is conceptualized. When a group with less power and influence attempts to disrupt what is widely accepted as “normal” or the way things are, they are often attacked. See for example how the term “politically correct” has been used as a pejorative term when applied to race relations and gender discrimination; this was a deliberate strategy of conservative groups to maintain the status quo that worked for them and kept them in a dominant position (Rothenberg, 2004). For elite groups, it serves their interests to reproduce and maintain social hierarchies. Wodak and Meyer (2009) assert that,

Dominant ideologies appear as “neutral,” holding on to assumptions that stay largely unchallenged. Organizations that strive for power will try to influence the ideology of a society to become closer to what they want it to be. When most people in a society think alike about certain matters, or even forget that there are alternatives to the status quo, we arrive at the Gramscian concept of *hegemony* (p. 8).

By bringing constructions to light, as represented in global education lesson plans created for upper-elementary children, this study seeks to offer alternative ways of constructing critical global education as a stimulus for sociocultural change (Chouliaraki & Fairclough, 1999; Fairclough, 1995).

Significance of the Study

This study seeks to add to the literature by focusing on global education lesson plans designed for children in the upper-elementary grades 3, 4, and 5. Researchers, such as Merry Merryfield, have typically centered their work on social studies education at the secondary level. The scholarly literature neglects the capacity for children in the elementary grades to understand or make meaning of global issues, despite research that finds elementary students have a curiosity about people from cultures other than their own and an openness to a multiplicity of points of view that wanes as they grow older (Angell & Avery, 1992; Hess & Torney, 1967). Exposure to global issues in the early years when children have this curiosity serves as a foundation that can be developed with more sophisticated analysis in the middle and secondary grades (Angell & Avery, 1992). By the time children reach middle school they have moved away from this openness as their ego development becomes overwhelmed with conformity, fitting in, and peer pressure as they develop their identities (Trend, 1994).

Some scholars claim that the unwillingness to introduce children to global issues is more reflective of adult fears or lack of knowledge about world issues, as well as teachers' reluctance or ill-preparedness to discuss controversial topics in the classroom (Davies, 2006; Shapiro & Nager, 2000; Silin, 2000). Silin (2000) states "We console ourselves by clinging more tightly to notions of childhood innocence and worldly ignorance. For it is not just individual children who are now vulnerable, but the very idea of childhood itself" (p. 258). The analytic philosopher and literary critic, Galen Strawson, describes *a priori* arguments as those things you know are true "just lying on your couch" (Sommers, 2003, n.p.). While some philosophers and researchers may argue that *a*

priori arguments are unscientific, children absorb quite a bit about the world from this vantage point. Kids sit on the couch to watch cartoons and children's programs interspersed with commercials, newspapers and magazines get left behind by adults, and sometimes they snuggle with grandparents or caregivers who love to watch game shows, talk shows, and hours of news programs. Scholars have documented children's awareness of global issues that they acquire from the media, from observing people in their environment, and from overhearing conversations of parents and other adults (Angell & Avery, 1992; Coles, 1986; Levin & Van Hoorn, 2009). For example, Levin and Van Hoorn (2009) highlight that the war in Afghanistan has been ongoing since 2001 and the war in Iraq since 2003; in that time, more than 800,000 children have had at least one parent in the military deployed overseas, according to Pentagon data cited. Not only are the children of soldiers impacted, but also the classmates and friends of these children. Reports on the nightly news of bombings and terrorist attacks also expose children to the violence of war. Holden (2006) similarly documented children's awareness in urban and rural areas of the United Kingdom and found their "hopes and fears" are influenced by the references they made to terrorism and the world leaders who hold the future in their hands (p. 244).

Common Understandings – Vocabulary and Limitations

There are several terms used to describe the enterprise of global education and internationalization that require definition. For the purposes of this study, the following definitions are understood:

- Global education refers to activities in *K-12 education* settings related to teaching about world regions and about global issues in order to increase global competence (Olson et al., 2007, p. viii).

The term “global education” is also being used by some organizations concerned with the provision of education in developing countries in response to Millennium Development Goal #2: Education for All. However, it is beyond the scope of this study to argue the pros and cons of the global market-based education reform movement.¹¹

- International education is the term used primarily in *higher education* and has been used to describe the content of curriculum analogous to the term “global education” at the K-12 level. However, the term is also equated with programs and services such as study abroad, recruitment of international students, area studies curriculum, and modern languages instruction (Olson et al. 2007, p. viii).
- Internationalization describes the *process* with intentionality of integrating an international dimension into the curriculum, services, and ultimately the identity of an educational institution. The term globalization is often used interchangeably to describe this process of internationalization; to clarify:
- Globalization is used here to describe the integration of global *economic* policies (mis)understood in popular culture as the “flat-world” described by Thomas Friedman and the homogenizing of cultures George Ritzer calls McDonaldization.¹² Ong (1999) and others describe the impact of transnational flows of people, information, and products that coincide with globalization. As

¹¹ For a discussion of the global education reform movement, see <http://pasisahlberg.com/global-educational-reform-movement-is-here/>

¹² See Friedman, T. L. (2005). *The world is flat: A brief history of the twenty-first century*. New York, NY: Farrar, Straus and Giroux.; Ritzer, G. (2008). *The McDonaldization of society* 5. Los Angeles, CA: Pine Forge Press.

Olson et al., (2007) describe, the term globalization “has become a loaded term; for many, globalization is associated with the hegemony of the capitalist system and the domination of rich nations over poor” (p. viii).

This study is concerned with the cultural *production* of instructional materials, and the question of consumption or how instruction materials are received by children in upper-elementary classrooms is beyond the scope of this exploratory study. It is also not my intention to evaluate the lesson plans in my analysis and label them “best practices,” since I will not be analyzing how these lesson plans are used in the classroom.

Statement of Positionality

Critical discourse analysis is a methodology that requires the researcher to continually problematize our understandings of hegemonic ideology and how this ideology is created (Cary, 2006). Because of this critical stance and the impetus to disrupt dominant discourses, van Dijk (1993) and others make it clear that CDA “presupposes an applied ethics” (p. 254) and does not pretend to be bias-free. In this section I describe who I am as a researcher and my positionality in this research. Teun van Dijk (2009) describes critical discourse studies (CDS) as “...not a method, but rather a critical *perspective, position, or attitude*” (p. 63) employing a multidisciplinary field of scholarly methods for scholars who are socio-politically committed to social justice and equality. Defining a sociopolitical position necessarily reveals biases of the researcher. As such, one of the tools of critical discourse analysis includes self-reflection. van Dijk (2001) states that scholars who practice critical discourse analysis explicitly define their sociopolitical position. Biases are, therefore, described and discussed at all phases of the study—from conception through analysis. Jäger and Maier (2009) state that the critical

discourse analyst “can—and has to—take a stand” (p. 36), but at the same time is able to reflect on how her positionality in the research is altered or enlarged as a result of a “reiterative process” that allows biases to take on their own life and be examined.

The global education lesson plans that I explore in this study are meant for children in grades 3-5, spanning the ages of 8 through 11. I begin this study invoking the language of fairy tales, knowing that there is no happy ending and peace will not reign in the land because of my discussion. I also draw on beloved (by me) children’s literature for chapter titles and subheadings in the discussion that follows. Their use is deliberate and meant to disrupt dominant academic discourses in order to remind readers and this researcher that at the very, deepest *heart* of the matter are *children*. The literary references are examples of *intertextuality*: referring to or alluding to another “text” that is perceived to be commonly understood; Gee (2011) uses evidence of intertextuality as signals of social language and how they act to (re)produce regimes of knowledge. If you understand the reference, then the Discourse constructs you as an insider; if you do not, you may feel excluded from the conversation. I believe my colleagues in language arts and literacy, who share my passion for studying children’s literature, will recognize many of the literary or cultural references, but for those readers who are not familiar with these references, I explain them in the discussion.

In the language of empirical research, I also “member-checked” many of my assumptions with children in the specified age group that these lesson plans are designed for. Translated—I spend a lot of time hanging out with kids, watching cartoons and other children’s programs, taking kids to McDonald’s, and asking them what they are studying in school. I have even been known to “borrow” a friend’s child to check out a newly

opened children's museum. A colleague calls this age group the "sticky ones" which I believe is an accurate description based on my experiences eating lunch in school cafeterias over the last few years with different children in my life.

Throughout this study, I will tell stories and anecdotes of how I came to "know" these lesson plans, both *a priori* experiences and through my analysis. My lived experiences interacting with these materials are also part of the data, because I am a social actor engaged in using, interpreting, and discussing these materials. Therefore, findings are discussed as I made them in reflections and interludes, because the findings produced more questions and at times evoked an emotional reaction—anger, frustration, confusion, and delight—that consciously and unconsciously influenced my analysis. Gee (2011) advises "Don't bother being timid, feel free to make guesses and go out on a limb" (p. 16). I am not a person friends and colleagues would label timid. I believe in the philosophy expressed in the bumper sticker "Well behaved women rarely make history." I don't claim that I will be making history with this study, but I do take a feminist perspective that values "women's ways of seeing," described by Gilligan (1993/1982) and Deborah Tannen (1995), that is observational, instinctual, and relational; qualities that are often not validated in organizations and institutions (Helgesen & Johnson, 2010, p. 4).

The needs of classroom teachers entrusted in the care of children must also remain in the foreground of this study. In order to enact high quality instruction, they need high quality tools and resources. It is the hope of this researcher that this study helps global educators at all levels—K-12, higher education, curriculum writers at NGOs, and policy wonks—in *our* collective and essential task of preparing the next generation of

teachers, human rights activists, politicians, and parents—not to mention firefighters, police officers, doctors, and movie stars. Embedded in all of these paths and professions is a need to be aware, curious, and concerned about the world, and more importantly, understanding how the world works (Mansilla & Jackson, 2011). Teachers need the skills and tools to identify hegemonic structures in neoliberal discourses, recognize imperial frameworks, and question constructions in taken-for-granted clichés, metaphors, and slogans in order to reflect on how they may be represented in the associated activities and practices enacted in classroom instruction. I do not have experience as an educator in K-12 settings, although I define myself as an educator with significant personal and professional experiences in the global education enterprise. I don't know what teachers need and want when it comes to global education lesson plans. That is a limitation of this exploratory study. However, I do bring a fresh eye to the lesson plans that are made available to teachers and look at them through “a different mirror” (Takaki, 1993).

There are also no clear villains in this story, although there are individuals who speak out in opposition to the emancipatory goals of critical analysis and critical global citizenship. I do not claim to completely understand their point of view since it is so often in opposition to my own political point of view that is a unapologetically liberal. Although I have a much better understanding of the roots of neoliberal discourses and contested regimes of citizenship after conducting this study, I am frankly bewildered by the opposition to the goals of critical global education—tolerance, peace, understanding, empathy, diversity, and multiculturalism. However, I purposely use the term *enterprise*, rather than the term *regime* used in the literature because I believe the negative connotations associated with regime perpetuate the misunderstanding that critical

discourse analysis has to find fault and concentrate only on hegemonic, problematic discourses. I prefer the noun enterprise because of its association with future thinking (e.g. Star Trek) and association with an enterprise culture that “encourages entrepreneurial activity and speculation.”¹³ I further argue that the policy rhetoric of global competence for the purposes of global competitiveness and national security is counter-productive to developing “the habits of heart, mind, and association” (Finkelstein, Pickert, Mahoney, & Barry, 1998) necessary to act collaboratively on complex issues of equity, human rights, and social justice.

Organization of the Study

In Chapter 2, I describe the historical foundations of global education that inform ongoing debates, challenges, and discussions. The review of the historical literature that follows grounds the current policy context in a legacy of opposing views regarding the role of the United States in world affairs and describes the motivations of researchers and practitioners engaged in global education discourses. In Chapter 3, I continue my review of the literature by looking at the intersections of critical literacy, critical discourse analysis, and the discourses of citizenship. I draw on critical theories of transnational migration, diaspora, and postcolonial theories to describe the limitations of global education using a nation-state centric paradigm. I also use the methods of critical language awareness to interrogate terms used in the enterprise of global education such as “Third World.”

In Chapter 4, I describe the data sampling and analysis conducted in two phases. The first phase concentrated on content and structural analysis to identify global

¹³ "enterprise, n.". (2014). In *OED Online*. Retrieved from <http://www.oed.com/view/Entry/62843?rskey=Oh6Wsa&result=1&isAdvanced=false>

education themes represented in a large sample of lesson plans. In Chapter 5, I describe phase two of the study in which I conduct a *fine* analysis of rhetorical features from a smaller sample materials and use examples to illustrate evidence of embedded messages. In Chapter 6, I describe themes that emerged from this analysis and from the structural analysis conducted in phase 1. Finally, in Chapter 7 I offer my reflections on the study as a whole, describe future directions for study, and discuss recommendations for future practice in the production, distribution, and integration of these materials in elementary education and preservice teacher preparation.

CHAPTER 2

HISTORICAL FOUNDATIONS OF GLOBAL EDUCATION DISCOURSES

In the previous chapter, I described current challenges and sites of resistance that have contributed to keeping global education from moving from the margins of K-12 curriculum to the mainstream. These challenges include 1) the perception that global education is a threat to patriotism and national unity, 2) a lack of focus on global education themes in the standards-based accountability movement, and 3) the lack of capacity of teachers to address controversy and critical global social issues. Titscher et al. (2000) emphasize that “Discourses are historical and can only be understood in relation to their context” (p. 146). The purpose of this chapter is to explain historical antecedents of global education policy and discourses influencing the enactment of global education in schools today. Similar to foundations of education courses designed to explore the broader meaning of education in society, this chapter seeks to answer the question: “Why are we where we are?” For education students the foundation course teaches the history of education but also introduces reflective thinking on the evolution of school culture and the meanings of this culture in the operation of today’s school (Kliebard, 1995). In this chapter, I begin by describing the beginnings of comparative education and the growth of area studies in the context of isolationist sentiments following World War I. Next, I explore the curriculum enacted during World War II that at first focused on sheltering children but evolved to support the war effort. I then discuss the growth of the development era, the growth of global education to support understandings of U.S. foreign policy, and the shift in rhetoric linking education to national security imperatives.

Finally, I conclude this chapter by outlining post-September 11 policy constructions framing the purposes of global education.

Global Education: Then

Comparative education.

The first comparative education course taught by James Russell in the 1890's compared U.S. education to modern European states to learn about the role of education in the development of national identity. During the early- to mid-20th century, theorists such as Michael Sadler and Isaac Kandel emphasized the socio-political and cultural context of education, focusing on the function of education as a public good in terms of economic growth. Through the in-depth analysis of educational systems in other modern nation-states, it was theorized, common problems such as social inequality could be solved through educational reform. The earliest international indicators utilized by theorists such as Kandel compared one educational system to another to describe what worked and didn't work in a spirit of collaboration and borrowing of successful ideas. Comparative study was, therefore, viewed as a method for stimulating international understanding contributing to world peace (Hayhoe & Mundy, 2008). This era viewed education as a means for creating shared values, and comparative education theory described how education functions to develop modern and democratic nations. In essence, schools function as socializing institutions inculcating youth with democratic norms, a belief in equality, social mobility, citizenship, and meritocracy.

Early efforts to conduct large-scale national comparisons of education systems coincided with the development of area studies programs in the humanities. The method of collection in smaller, qualitative case studies reflected anthropological disciplines of

the time and relied heavily on “travelers’ tales” (Dolby & Rahman, 2008, p. 681) to compare educational systems and practices. However, it is significant to note that scholars of this era were heavily influenced by the theories of “Social Darwinism” and biological arguments such as the pseudo-science of phrenology and eugenics (Gould, 1996); these theories and arguments were used to prove the inherent inferiority of Africans which legitimized imperial expansion (Berman, 1975).

Post-World War I.

In the immediate aftermath of World War I, the United States’ foreign policy was one of isolationism. In 1918, President Wilson proposed the formation of the League of Nations which received strong opposition in the Senate for fear that the United States would become overly involved in ongoing and future conflicts in Europe (Butts & Cremin, 1953). In his inaugural address in 1933, Franklin Delanor Roosevelt declared his preference against military intervention in the U.S.’s dealings with countries in Latin America which came to be known as the Good Neighbor Policy. It was seen as important to the war effort that Latin American countries align themselves with the Allies and in the best interest of American economic development to strengthen these ties (Zinn, 2003). Teaching about Latin American history and culture was seen as one method of developing good relations (Davis, 1993). “Hemisphere solidarity” through intercultural relations was seen as the solution and the public schools as the most expedient means “in shaping our people’s ideology and sentiment” (Hochstein, 1942, p. 176). This policy rhetoric translated into lesson plans in magazines for teachers such as *The Grade Teacher*, which focused each month on a different country in Latin America. The

development of communism in Latin America, however, ended the official Good Neighbor Policy.

Meanwhile, the United States was experiencing a significant influx of immigrants following World War I. The perceived threat of cultural pluralism provided the early motivation for the common school movement in the United States which was designed to inculcate American values in waves of newly arriving immigrants. The Immigration Restriction Act of 1924 established quotas limiting immigration from countries classified as inferior stock—primarily, southern European and Slavs of Eastern Europe—based on rankings according to skin color with northern Europeans and Nordics at the top of the social hierarchy (Gould, 1996). Butts and Cremin (1953) argue that there was general agreement that schools had a role in developing good citizenship, but disagreement on the role of the school in dealing with controversy and social issues which were considered by many to be the purview of the family and church. However, it was generally agreed that

...it was the duty of the schools to inculcate patriotic loyalties to the American way of life and to teach the commonly accepted moral, ethical, political, and economic values upon which the American tradition is based. This view assumed that there were dominant themes in American life that were so commonly accepted that they should not be questioned (Butts & Cremin, 1953, p. 543).

With the abject poverty in cities across Europe and conflicts such as the Spanish Civil War of 1936-1939, charity organizations stepped into the “cracks and fissures left by the unmet needs of a capitalist, patriarchal, and racist world system” (Klees, 2002, p. 49) to respond to the needs of children in war-torn Europe. The Save the Children Fund,

for example, was started in 1919 by British social reformer Eglantyne Jebb¹⁴ to provide food and aid to children in Vienna after World War I. This also coincided with the period of greatest missionary expansion in the late-19th and early-20th centuries (Berman, 1975). Both charity relief and missionary expansion reflect the “stewardship movement” dominant in Protestant religious discourses that was the Christian basis for helping the poor, but also contributed to the patriarchal relationship that paved the way for misguided Western solutions and constructions of society (Taggart, n.d.). The “place of the African on mankind’s scale of development” was not debated (Berman, 1975, p. xiv) and condescending racism was used to categorize Africans as ignorant, lazy, and uncivilized (Küster, 1994). This will be the subject of further discussion in Chapter 5.

Despite more recent criticisms that comparative education has been too focused on indicator research, human capital theory, and theoretical modeling, practitioners in comparative education have had a tremendous influence on advancing the discussion regarding the legacy of colonial structures, specifically on educational systems, in developing countries as well as the hegemony of Western thinking that limits understanding of alternative cultural patterns. During the breakup of colonialism, more and more researchers focused their attention on the newly independent nation-states in Africa as they struggled to democratize and recover from the legacy of colonialism (Dolby & Rahman, 2008). Comparative education, as a discipline, challenged and continues to challenge Western, Eurocentric conceptions of these global structures—economic, political, environmental—and their intersections. In the years following World

¹⁴ Jebb later drafted the Children’s Charter, the precursor to The Declaration of the Rights of Children, currently the Convention on the Rights of the Child. Eglantyne Jebb (2014, March). In *Wikipedia, the free encyclopedia*. Retrieved from http://en.wikipedia.org/wiki/Eglantyne_Jebb#Declaration_of_the_Rights_of_the_Child

War II and the turbulent 1960s and 1970s, comparative education's gaze looked outward to the nation-states impacted by World Bank policies and other development aid. While the direct influence on U.S. education has been limited, comparative education research has indirectly raised the public consciousness regarding the inter-dependability of global processes—a legacy that can be found throughout the global education frameworks to follow.

Global education during World War II.

Davis (1993) has observed that World War II has been discussed in the history of education as a static point in time that delineates education policy before this catastrophic period and education policy that developed after the conclusion of the war. What is lacking in the history of education, according to Davis (1993), is what actually occurred in and around the schools during the war years beginning with the United States' entry following the attack on Pearl Harbor on December 7, 1941 up until the official end of the war in 1945. Perhaps the easiest assessment that could be made is that the most immediate coping skills received the most attention, while loftier goals of international understanding and a deeper understanding of democratic values were treated superficially by a teaching force inadequately prepared to face these challenges.

Field (1996) has chronicled the practical elements of wartime curriculum that were designed to boost morale through civic engagement activities such as scrap drives, war-bond sales, and victory gardens. The civic engagement activities during the war years are described today as morale boosters but they also met a practical need to collect materials, conserve resources, and support the rapid expansion of the war industry.¹⁵

¹⁵ Zinn (2003) notes that Southeast Asia was the primary supplier of rubber to the United States; the move by Japan into China for its rubber, tin, and oil resources led to an embargo on scrap iron and oil by the

Scrap drives were requested by the government to address the disruption of supply chains and Field (1994) cites several reports of successful scrap drives by elementary schools that amassed enough scrap to build several tanks. Most of these efforts disappeared after the war ended.

However, the rhetoric surrounding patriotism and democracy, enacted in the schools as pageants and assemblies during the war years, has continued even if the outward displays of patriotic fervor have waxed and waned depending on the political climate in the post-war years. Academic “think” groups such as the National Association of Social Studies stressed the need to teach civic education and democracy during World War II and the role of education to protect against communism and subversive activity immediately following the war. This is reflected in the Editor's page and other articles from issues of the journal, *Social Education*¹⁶ and in the report, *A War Policy for American Schools*, issued in 1942 by the Educational Policies Commission.¹⁷ In contrast, *The Grade Teacher*, a popular magazine designed for elementary teachers, focused on practical issues facing teachers such as rationing, nutritional programs, and safety concerns.

The bombing of Pearl Harbor, according to Davis (1993), was looked upon by some as an opportunity for “impromptu lessons” but, more likely, most schools did not discuss the bombings and teachers conducted “school routines and lessons as usual” (p. 112). The varied responses may have been due to geographical location—certainly schools on the West Coast felt more vulnerable—whereas other teachers may have felt

United States in 1941. According to historians cited by Zinn, it was these threats back and forth to economic markets that led to the attack on Pearl Harbor.

¹⁶ *Social Education* is the professional journal of the National Association of Social Studies.

¹⁷ The Education Policies Commission was appointed by the National Education Association and American Association of School Administrators.

the need to shield students as much as possible.¹⁸ The debate regarding how much of the war should be addressed in elementary schools was the subject of letters to the editor of *The Grade Teacher* (1942) and the reply from editor, Florence Hale,¹⁹ reflects the prevailing wisdom of the early war years that the topic of the war should be kept out of the classroom as much as possible.²⁰ This attitude was motivated by a desire to maintain a sense of security amongst children by continuing a normal routine. Another letter in the March 1942 issue of *The Grade Teacher* asks how to keep students from becoming afraid during air-raid drills. The answer quotes Eleanor Roosevelt as saying in a radio interview, “The main thing is to make children feel that it is just precaution, like a fire drill. If they are amused and interested, they will not be frightened” (Hale, 1942 March, p. 9). While this seems like a sensible approach on the surface, in reality students did not feel safe and secure. Tuttle (1993) collected over 2,000 letters recounting war-time remembrances that described panic during air-raid drills in school and at home that, in many cases, led to nightmares and other psychological malaise.

The first war-related lesson plan appears in the March 1942 issue: “Food for Freedom” focusing on the production and distribution of eggs to England. Although this lesson plan was designed in response to a Department of Agriculture request for an increase in food production needed to feed soldiers shipping out, the narrative describes the food needs of England (Dodge, 1942). In the April 1942 issue, the war is mentioned briefly in two letters to the editor: the first addresses Defense Stamp selling drives in the

¹⁸ Davis (1993) reports rumors of bombings in Los Angeles that prompted some schools to close.

¹⁹ Florence Hale, editor of *The Grade Teacher*, was the rural agent for the state of Maine from 1916 to 1932. She was later elected president of the National Education Association. See <http://www.maine.gov/education/150yrs/150part2.htm>

²⁰ While it can be argued that the initial response to the U.S.’s entrance into the war was slow, once there was a need for active participation of teachers in the war effort, the time delay between events and their appearance in magazines and journals is more likely accounted for by publications’ schedules, as noted by the editor in a later edition, rather than apathy.

school and the second is concerned with anti-German and anti-Japanese sentiments appearing in children's writings. These are just a few examples of how the policy of sheltering children from the war, espoused by Florence Hale in March 1942, slowly shifted in response to President Roosevelt's call for the mobilization of the Homefront.

Students were also exposed to war propaganda posters that the government printed or they themselves were encouraged to create. Mahaney (2002) categorizes these posters into four message types: 1) patriotic and optimistic, stressing that America is fighting a just cause; 2) sentimental, evoking emotions through images of returning GI's or family members or family dogs waiting forlornly at home; 3) humorous, usually with a caricature of German or Japanese civilians and/or soldiers; and 4) negative and blunt, with images of soldiers dying or illustrating the consequences of defeat. That this propaganda worked is evidenced by the absolute confidence that the United States and the allies would win the war (Davis, 1993). Teaching patriotism became an integral component to civic education reflected in patriotic pageants and plays, examples of which became more frequent in *The Grade Teacher* as the war escalated (Field, 1994). One such example is "Mother Goose Helps Defense: A Patriotic Play Your Children Will Like" in which familiar Mother Goose rhymes are adapted to express support for the war effort, such as:

*I'm Jack Be Nimble, I'm very quick!
I can earn money by doing a trick!
With this money, Defense Stamps I'll buy
And then you'll see the enemy fly!*
(Dally, 1942, p. 26)

Davis (1993) describes these pageants, plays, schoolwide assemblies, songs and pledges, and displays of government-produced posters as the "hidden" curriculum of wartime

schools because “These activities possessed actual and symbolic content, much of it designed both to develop and to express community values” (p. 124). The use of these expressions of patriotism was designed to instill a love of country and inspire students to be active participants in the war effort through the practical activities described above. This hidden curriculum succeeded in building almost universal support for the war and confidence in the ability of the United States and its allies to achieve victory. Many of these curriculum reforms began in response to the war emergency but have continued to influence discussions of curricular goals up to the present (Davis, 1993).

Immigrants and xenophobia.

During the war years there was occasional mention of the need to protect American citizens who were immigrants or descendants of immigrants from the countries with which we were at war, and to build tolerance for other cultures. For example, the “War Policy for American Schools” called for the language, literature, and music of the Axis countries to remain in the schools and not be banned (Educational Policies Commission, 1942). One disturbing letter to the editor appeared in the April, 1942 edition of *The Grade Teacher*:

Question: Last month, I was much interested in reading your own opinion and the quotations from Mrs. Roosevelt and others regarding the desirability of not bringing too much of the war spirit into our schools. However, I have just attended a teachers’ meeting where poems and plays written by children in the primary grades were read as examples of current events applications. In every instance these poems breathed hatred toward the Japanese and told how Hitler would be annihilated when we got hold of him. Perhaps I am old-fashioned but

isn't it dangerous to instill hatred for anybody or anything? With little children, is this wise? (author unknown, April 1942, p. 8)

The answer, in short, agreed that teachers should be discouraged from breeding this kind of hate in their students. Concern was also growing during this period around race relations in the United States and the need to teach against the racial theories espoused by the Nazis (Commission on Wartime Policy of the National Council for the Social Studies, 1943). The needs of English language learners and foreign-born students were also being addressed in academic journals and popular teacher magazines in the late 1940s. This led to concern from some that the focus on multicultural issues within the U.S. would become "the basis of a new type of isolationism, on a bigger scale, that would prove detrimental" (Holtman, 1943, p. 264). This either/or mentality between proponents of multicultural education and internationalists led to competition for resources and attention resulting in a schism that is only very recently being bridged.

Global education after World War II.

On August 15, 1945 with the surrender of Japan, World War II was officially over. While the "Homefront" was busy responding to the immediate needs of returning veterans and women in the workforce were being displaced, the American government and other world powers were scrambling to stake their claim on less powerful geographic regions. The colonial empires of the United Kingdom and France were disintegrating as African colonies fought for their independence, while Soviet and American interests sought to build alliances through development aid to newly emerging African nation-states. The Marshall Plan provided reconstruction assistance to war-torn Europe in order

to rebuild industry and boost economies but was strategically directed to keep Communism from spreading to American allies.

During the post-war era, international topics in the schools focused on education to defend against the growing threat of communism, as this example from the February 1952 Editor's Page of the academic journal *Social Education* illustrates:

The enemy is communism. We should know our enemy, and we should know ourselves. This knowledge, like our military might, is an essential part of our defense program, a form of armament we dare not neglect (p. 51).

Despite this call to know our enemy, Rapoport (2006) cites research, conducted by Porter in 1941, which found that when asked to explain their negative impression of communism, 30 percent of students were unable to explain the basis for their negativity. In a study of political attitudes in children, Hess and Torney (1967) found that upper-elementary students reported that they considered Russia "bad" and the United States as "good," but didn't grasp the difference in political systems. Rapoport (2006) attributes this ignorance to a dearth of educational materials on the Soviet Union in the late 1940s and early 1950s because materials that positively portrayed the history and culture of the Soviet Union were labeled clever propaganda by FBI Director J. Edgar Hoover. Organizations that distributed these materials were labeled subversive and the materials were confiscated. The result of this wide-scale censorship is described by Rapoport (2006) as a "...pedagogical process that since the 1950s became more one of indoctrination than of comparative, reasonable information and reflection" (p. 58). Teachers who attempted to introduce balanced accounts of the Soviet Union were accused of being subversives. The Cold War hysteria allowed the passage of laws such as

the 1949 Feinberg Law in New York that “makes available to all states a judicially approved procedure for the removal of Communist and other subversive teachers from public schools” (Starr, 1952, p. 309). The Feinberg Law was ruled constitutional by the Supreme Court which argued that a school was obligated to judge a teacher’s loyalty based on outside associations, especially membership in a subversive organization, defined as one “that advocate[s] the overthrow of the government by force, violence or unlawful means” (Starr, 1952, p. 310). The Supreme Court further ruled that the Feinberg Law was not a violation of the right to free speech and assembly as well as due process because teachers dismissed under the law were free to work elsewhere.

A New World Order.

At the same time, education was called upon to build alliances through student exchanges. Prior to World War II, student travel abroad was limited to area studies majors or “finishing tours” for the wealthy elite (Goodwin & Nacht, 1988). After World War II the emphasis shifted toward building relationships based on the belief that through people-to-people contact prejudices might be reduced leading to an era of lasting peace. To that end, in 1945 Senator J. William Fulbright introduced a bill to Congress to fund student exchanges using the proceeds from the sale of war surplus.²¹ The *Student Ship Project* was launched in the summer of 1947; so named because it utilized decommissioned C-4 troop ships to send students to and from Europe. According to a history of the Council on International Educational Exchange, in the first three years of the *Student Ship Project*, approximately 10,000 U.S. and non-U.S. students, faculty, and

²¹ *History – Fulbright U.S. Student Program*. <http://us.fulbrightonline.org/about/history>

researchers participated in exchanges.²² The *Student Ship Project* continued to use military ships until they were needed again in the 1950s for use in the Korean War.

By 1953, schools in the United States were dilapidated because of limited resources and there was a serious shortage of teachers because of increased work opportunities for women following World War II. Despite these constraints, schools were given the responsibility for educating democratic citizens *as a national security imperative* (Dorn, 2007). When the Soviet satellite Sputnik was launched in 1953, schools were put directly in a firestorm of criticism that they had failed to prepare American citizens to be globally competitive for the scientific and technological challenges of the future. In the 1950s, area and culture studies began being mandated in higher education general education requirements (Collins, Czarra, & Smith, 1995) and federal funding under Title VI and the National Defense Education Act in 1956 provided resources to start Russian language programs (Dolby & Rahman, 2008).

The evolution of social studies as a K-12 discipline and the movement away from traditional history lessons led to fear from conservative groups that this shift in focus would result in “indoctrination in a new social order” (Butts & Cremin, 1953, p. 546). This period also marks the period of large, multi-national, quantitative studies documenting the development of political attitudes in children across age groups. The heyday of political socialization scholarship flourished from the 1950s to the 1970s, however, from the mid-1970s research on political socialization (and international socialization) is nearly non-existent in the scholarly or professional literature (Allen, 1989; Cushner, 2008). The scholars of political and international socialization were also heavily involved in the development of Human Rights Education intended to teach about

²² *Who We Are* – CIEE. <http://www.ciee.org/about/history.aspx>

the Universal Declaration of Human Rights, as well as disarmament education and peace education. This period also coincided with fears of communism, student uprisings protesting the Vietnam War, and the Civil Rights Movement. Rather than blind civic participation, student protestors were starting to question the actions of the government and the structures of a hegemonic capitalistic world order. Subsequently, researchers and American citizens promoting international socialization were considered subversive, unpatriotic, non-assimilationist to the status quo—all-in-all a threat to dominant discourses and the powerful elite. The criticism of global education for its perceived moral relativism is reflected in a similar attack in a later essay, *The New Age Masquerade*, published by a fundamentalist Christian educational and political organization in 1990, stating:

Global education has four major weaknesses. These weaknesses, however, form the very foundation for the globalists' new age, utopian vision. Global education crowds out the study of western civilization; it teaches that there are no absolutes; it seeks to politically resocialize students into social liberalism. Some global educators preach a new religion for a world based on eastern mysticism. In fact, global education is the political side of the new age coin (as cited in Schukar, 1993, p. 55-56).

Shifting emphasis of the multicultural education movement.

Gilliom and Remey (1978) observed at the time that global education had to compete with other “interest group” issues and struggles for “turf” in curricular content and programming, which contributed to the culture wars between multicultural and international education; the perceived elitism of international education is also noted as a

contributing factor. During the turbulence of the Civil Rights Movement of the 1960s and 1970s, progressive educators turned their attention inward toward the inclusion of diverse groups in the curriculum using the principles of democracy, equality, and justice as justification (Banks, 1994; Gay, 2004). The multicultural education movement was an outgrowth of the ethnic studies movement of the 1960s during which many scholars challenged the Eurocentric focus of American curriculum and called for fundamental reforms not only in the schools but also in society (Banks, 1994; Ladson-Billings & Tate, 1995; McCarthy, 1990). These reforms focused on empowerment of the African American community and soon grew to include other marginalized groups such as Latinos, Asian-Americans, women, and people with disabilities (Banks, 1994; Ladson-Billings & Tate, 1995; McCarthy, 1990).²³ Similar to area studies, the primary focus of research during the ethnic studies movement focused on single-group studies. These studies were used to promote a more inclusive curriculum that reflected a diversity of perspectives including women and ethnic minority groups (Banks, 1994).

Multicultural education was viewed as the solution to the widespread problem of racial inequality in the United States (McCarthy, 1990). The intergroup education movement of the 1950s sought to reduce prejudice and promote democratic racial attitudes (Banks, 1994). However, the intergroup education movement also sought consensus and stressed an assimilationist or “melting pot” perspective; the focus on educating ethnic minorities to “fit” into mainstream culture further alienated already marginalized groups (Banks, 1994; Ladson-Billings & Tate, 1995). Objectors to this

²³ This period also coincides with the Stonewall Riots beginning on June 28, 1969, an event many consider the birth of the gay rights movement in the United States, however the education literature cited above does not address gay rights or this event. See *Stonewall Riots* – *Wikipedia*.
http://en.wikipedia.org/wiki/Stonewall_riots

philosophy argue that to be “color-blind” erases culturally diverse experiences, contributions, and perspectives while ignoring the oppressive power differentials that exist in society. The conservative criticism of multicultural education centers on the belief that the West and Western ideals are being attacked (Heller & Hawkins, 1994). This view contends that education that stresses the socio-political perspectives of minority and ethnic minorities is destructive and divisive because they are inconsistent with the overarching goals and needs of the nation-state (Banks, 1994; Heller & Hawkins, 1994).

During these turbulent times, global education had an outward focus on countries recovering from the devastating effects of colonization and the ensuing depletion of resources, both physical and intellectual. During his inauguration speech, President Kennedy laid the groundwork for what would later become the Peace Corps, stating "To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves..."²⁴ The eventual authorization of the Peace Corps by Congress in September 1961 reflected the human capital theories of the day and saw the role of volunteers as developers of manpower in the poorest of countries. In order to provide the technical expertise to address the development needs of the Third World, research in comparative and international education turned further away from single nation cultural studies toward larger, quantitative cross-national studies and indicator research by multinational organizations (Eckstein, 1975).

²⁴ *History – Peace Corps*. <http://www.peacecorps.gov/about/history/>

An Attainable Global Perspective.

The late 1960s and early 1970s also saw an increased influence of federal policy in the internationalization of U.S. education (Dolby & Rahman, 2008). In 1968, the U.S. Office of Education provided funding to the Foreign Policy Association to develop goals and objectives for global awareness education. In 1976, Robert Hanvey first published the paper *An Attainable Global Perspective* "...as an exploration of what a global perspective might be" (p. 1). Republished in 2004 by The American Forum, this essay is a seminal work that has defined learning outcomes in global education and has been used as the model as others attempt to define learning outcomes. A global perspective, according to Hanvey (2004/1976), emphasizes the study of nations and cultures in order to gain perspective on world issues, problems, and their relationships. Pike (2000) highlights that Hanvey did not conceptualize the acquisition of a global perspective for active participation in changing the world and notes that Hanvey addressed controversy in a very limited way.

In 1998, Collins, Czarra, and Smith published guidelines for evaluating curriculum decisions and a checklist for ensuring attention to international dimensions. Described as a practical tool for teachers, administrators, and curriculum developers, the checklist is organized around three areas of focus: 1) global issues, problems, and challenges; 2) culture and world areas; and 3) global connections between the U.S. and the rest of the world. Similar catalogs of global competencies and the challenges of incorporating global education in the schools and teacher education were addressed throughout the 1980s and 1990s.²⁵ These guidelines were designed to address the limited understanding of other cultures, which according to Collins et al. (1995) were

²⁵ See Easterly, 1994; Gilliom, 1993; Merryfield, 1994; Swift & Wahlstrom, 1980; Tye & Tye, 1993.

“...superficial or limited to exotic coverage or monolithic examinations [of other cultures]” (p. 5).

In the guidelines for global education and international studies developed by Collins et al. (1995), under the heading the “United States and the World: Global Connections,” global citizenship is defined as participation in the democratic process that impacts government policies such as voting, lobbying, and contributing to campaigns or causes. This relates to knowledge of U.S. foreign policy and an understanding of U.S. political and strategic interests in international affairs. It is interesting to note the particular mindset or lens through which Collin et al. frame their guidelines—in a later section they assert that since World War II, “The United States is the sole remaining global superpower” (p. 10). Whether this is true or not is less relevant than the fact that it reflects the triumphalism of U.S. attitudes of the 1990s. While much of the guidelines from Collins et al. (1995) stress the need for global awareness in order to respond to global issues, problems, and challenges, the overarching theme, whether intended or not, remains support for Reagan/Thatcher-era globalization. The skills associated with this model of global citizenship are meant to prepare students as *functional* citizens, aware of global issues such as neocolonialism, neomercantilism and neoimperialism, but not, necessarily, as active agents of change.

The above is not meant as a critique of Collins, Czarra, and Smith for, indeed, they did also call for awareness of human rights and social justice issues in their guidelines and criticized the persistent use of additive curriculum such as food festivals and a focus on holidays as a simplistic means of introducing intercultural understanding. However, they stress that the purpose of global education is to provide students with

intellectual tools "...to function as competent American citizens in a complex and rapidly changing international environment" and promoted the inclusion of U.S. foreign policy in American history standards as well as a study of economic systems in regard to international trade, development aid, and investments (Collins et al., 1995, p.17).

Merryfield (2001) reminds us that these guidelines are reflective of the times during the 1970s to the early 1990s when

...few questioned the assumptions implicit in the seminal scholarship in global education that 1) globalization is neither good nor bad, it is simply the result of long-term trends in technological progress; 2) globalization demonstrates the superiority of western capitalism, free markets, and democracy over communism; and 3) if schools educate young Americans in the dynamics of globalization, their generation will be able to sustain the American way of life and the role of the United States within the world system (p. 180).

The push for greater attention to U.S. foreign policy, however, stimulated a transactional relationship that was perhaps unintended: as more awareness was directed to the U.S. role in world affairs, more attention was drawn to non-state actors such as nongovernmental organizations (NGOs) and public intellectuals who were actively involved in critiques of neoliberal policies and the effects of development policies (Merryfield, 2001). The work of cultural theorists such as Edward Said and Stuart Hall, challenged the construction of the modern world and attempted to reposition marginalized parts of the world from the periphery to the center, while also drawing attention to the falseness of studying cultures and nation-states as if they were static and unaffected by global migrations and forces (Hickling-Hudson, 1998; Tikly, 2001). Other postmodern and postcolonial theorists

questioned the presumed innocence and inherent goodness of globalization. Schukar (1993) describes controversies that erupted in response to global education initiatives during the mid-1980s: In Colorado, the Region VIII Office of the United States Department of Education released the report *Blowing the Whistle on Global Education* that stated,

They seek, instead, to ridicule our value system by suggesting that we relinquish our economic and political preeminence in the interest of some shadowy "global justice." Their world view is utopian and pacifistic. They are also redistributionists (Cunningham as cited in Schukar p. 52-53).

In the same year, 1986, columnist Phyllis Schafly criticized global education for what was perceived as an attack on patriotism and American values through the censorship of American history and the promotion of "moral equivalence" which she considered a form of indoctrination. In 1988, a program created by the Minnesota Global Education Coalition was attacked because it was closely associated with a radical organization in Central America. Trend (1994) highlights that "With the economic downturns of the 1980s and the ascendancy of the Reagan/Bush government came sweeping indictments of liberal programs" (p. 233) which were considered a threat to the ascendancy of American-led capitalism.

Global Education: Now

As discussed in Chapter 1, the events of September 11 acted as a catalyst for a renewed discussion and debate regarding the purpose of global education, or as Luke (2003) states, "The imperative of learning to live together ethically and justly has been put back on the table" (p. 20). Global education policy discourses have increasingly

described global competence as an imperative for the United States to be globally competitive and for national security purposes; Dolby and Rahman (2008) stress that this has not been adequately problematized in practitioner literatures. This rhetoric does not seem to match with the ideals of interdependence and global friendship-building that predominates the global education pedagogy literature, however, burgeoning overseas markets and the threat of terrorism after September 11 have been used as a lever to push for more emphasis and attention to global education.

Discourses of global competitiveness and national security.

As mentioned above, the launch of the Soviet satellite Sputnik in 1953 called attention to the perceived failure of American education to prepare students to meet the scientific and technological challenges of the future. Reports such as *A Nation at Risk: The Imperative For Educational Reform* (1983) prepared by the National Commission on Excellence in Education under the Reagan Administration constructed education reform as necessary to maintain America's preeminence as a global superpower. The apocalyptic language is echoed in a more recent report published in 2007 by the National Academy of Sciences, *Rising Above the Gathering Storm: Energizing and Employing America for a Brighter Economic Future*, which states in the description: "In a world where advanced knowledge is widespread and low-cost labor is readily available, U.S. advantages in the marketplace and in science and technology have begun to erode."

A paper published in 2011 by the Woodrow Wilson Center, *A National Strategic Narrative*, confirms the value and need for an international focus and perspective in education. The authors, two active military officers, argue that our success as a nation

requires that we invest more in sustainable prosperity and the effective tools of public engagement and less in defense:

Fostering an educated and engaged citizenry is a cornerstone of a strong democracy. The United States' role in the world, and our ability to support and strengthen nascent democracies, rests on the strength of our nation and how well we support and practice democratic principles (U.S. Department of Education, 2009, p. 3).

In the aftermath of September 11, the study of languages and cultures in the Middle East is considered of paramount significance for the purposes of national security. The failure to teach Farsi, for example, became ever more apparent exemplified in a report from the Committee for Economic Development (2006) entitled *Education for Global Leadership: The Importance of International Studies and Foreign Language Education for U.S. Economic and National Security*. They state:

In the post-Cold War era, non-state actors who tend to speak less-commonly taught languages (which include Arabic, Chinese, Hindi, Japanese, Korean, Persian/Farsi, Russian, and Turkish) are challenging U.S. national security. The FBI and other federal government agencies lack sufficient linguists to translate intelligence information in these critical languages in a timely manner.

Furthermore, our diplomatic efforts often have been hampered by a lack of cultural awareness. It is increasingly important that America be better versed in the languages and cultures of other world regions, particularly the Middle East, so we can present our nation more clearly to the world (Executive Summary, n.p.).

Capuzzo (2007) describes efforts by the U.S. military to introduce courses in Eastern philosophy and the cultural histories of the Middle East and Asia for troops being deployed. Singmaster (2013) relates a story from *Defense News* in which a soldier describes how his understanding of the language and culture of Afghanistan aided him in communicating with civilians, gaining acceptance and cooperation that other members of his unit failed to receive. The need for modern language proficiency for domestic security is reflected in the U.S. Department of Education international strategy report *Succeeding Globally Through International Education and Engagement: International Strategy 2012-16*, which states "...foreign language skills and area expertise are essential for national defense, intelligence, homeland security and law enforcement" (p. 2).

In addition to modern language skills to build understanding for security purposes, the need for increased modern language instruction is also constructed in policy documents as necessary to American competitiveness in the global workforce and marketplace. The American Council on the Teaching of Foreign Languages (ACTFL) report, *Foreign Language Enrollments in K-12 Public Schools: Are Students Prepared for a Global Society*, states

It will be critical for U.S. students to develop linguistic and cultural capabilities that will allow them to function on global teams, to understand the clients who are selling American goods, and to develop an openness and acceptance of those who speak other languages and come from other cultures (p. v).

Similarly, in the *Report from the Maryland State Summit on International Education* (2011), language skills and cultural literacy are deemed necessary "...to serve the state's

largest employers in the education, health, defense and hospitality fields—industries that demand educated, globally responsible citizens” (p. 3).

Much of the rhetoric related to global competitiveness reflects the inevitable “the world is shrinking” conception of globalization. Roberts (2007), citing Tye and Sutton, points to the fear from some individuals who perceive that a global perspective is a threat to national unity because it promotes pacifism, moral relativism, and redistribution of wealth to developing nations— notions that run counter to nationalism and free-market capitalism. The Committee for Economic Development constructs migration, diversity, and the development of new global markets as a *problem* in need of global competence:

Globalization has enabled companies in less-developed countries to compete directly and on a more level playing field with American businesses. Therefore, U.S. companies of all sizes must succeed in overseas markets, which requires having employees with knowledge of foreign languages and cultures, as well as overseas experience (n.p.).

The push for increased global competence reflects market discourses and the need for global superiority in trade, global competitiveness in educational indicators, and American triumphalism as *the* world superpower.

While the most common “method” for internationalizing higher education and teacher education often seems to entail study abroad programs for students, these experiences should not be viewed as a panacea. In a comprehensive review of the literature on the research on international education, Dolby and Rahman (2008) found that because of study abroad programming’s role in the marketing schemes of universities and the financial benefits of attracting full-fee-paying international students, there has

been increased focus on international education as a consumer good. While study abroad and modern language proficiency have been promoted as opportunities to increase intercultural understanding for future graduates going into international business, Hunter, White, and Godbey (2006) note that these programs do not automatically produce globally competent students. These sojourns abroad also do little to change the institutional ethos or the knowledge base of the professoriate. Sadly, even well-meaning institutions that provide these travel experiences for students, and increasingly for faculty, do little in the way of orientation to develop the cross-cultural skills and dispositions necessary to counteract the negative effects of culture shock, provide strategies for examining stereotypes, or present opportunities upon return to integrate experiences in future endeavors. Subsequently, the sojourn abroad, while transformative for the individual sojourner, does not contribute significantly to curriculum transformation of the home institution.

Career and college ready – 21st century skills.

Asia Society, in partnership with a number of organizations including the Council of Chief State School Officers (CCSSO) and the National Education Association (NEA),²⁶ developed national policy recommendations; the policy document, *Putting the World into First-Class Education: A National Imperative and a State and Local Responsibility* sets forth five policy recommendations: 1) benchmarking standards internationally to OECD indicators of high-quality education; 2) comprehensive redesigning of middle and secondary schools to include global competence as a subject of excellence and equity; 3) providing significant professional development to teachers and

²⁶ Other signatories included Alliance for Excellent Education, Committee for Economic Development, National Association of Secondary Schools Principals, and National Middle School Association.

education leaders; 4) expanding support for world languages for all learners beginning in early childhood; and 5) investing in the exchange of ideas and teaching strategies with colleagues outside the United States.²⁷ Asia Society acted on these policy recommendations by creating eighteen internationally themed schools. The International Studies Schools Network (ISSN) targets urban and rural communities characterized by low-income and high-minority populations.²⁸ The globally themed ISSN schools have shown promise in raising achievement for these students while countering the argument that global education and international programming is elitist. The high student achievement has been attributed to the interdisciplinary nature of learning and emphasis on inquiry-based instruction that has come to be regarded as best practice in global education.

The Global Competence Matrix, launched in 2011, was created as a joint project of the Council of Chief State School Officers' EdSteps Project and the Asia Society Partnership for Global Learning. It defines global competence as "the capacity and disposition to understand and act on issues of global significance."²⁹ The model of global competencies has been adopted by the U.S. Department of Education in their International Strategy 2012-2016. The knowledge and skills they define are:

1. Investigate the World – Students investigate the world beyond their immediate environment. Identify an issue, generate questions, and explain its significance.
 - Use a variety of languages, sources, and media to identify and weigh relevant evidence.
 - Analyze, integrate, and synthesize evidence to construct coherent responses.
 - Develop argument based on compelling evidence and draw defensible conclusions.

²⁷ *State Innovations – Asia Society*. <http://asiasociety.org/files/stateinnovations.pdf>

²⁸ *International Studies School Network – Asia Society*. <http://asiasociety.org/education/international-studies-schools-network/international-studies-schools-network>

²⁹ *Global Competence in Action – EdSteps*. <http://edsteps.org/CCSSO/SampleWorks/gcpdf.pdf>

2. Recognize Perspectives – Students recognize their own and others’ perspectives.
 - Recognize and express their own perspective and identify influences on that perspective.
 - Examine others’ perspectives and identify what influenced them.
 - Explain the impact of cultural interactions.
 - Articulate how differential access to knowledge, technology, and resources affects quality of life and perspectives.
3. Communicate Ideas – Students communicate their ideas effectively with diverse audiences.
 - Recognize and express how diverse audiences perceive meaning and how that affects communication.
 - Listen to and communicate effectively with diverse people.
 - Select and use appropriate technology and media to communicate with diverse audiences.
 - Reflect on how effective communication affects understanding and collaboration in an interdependent world.
4. Take Action – Students translate their ideas into appropriate actions to improve conditions.
 - Identify and create opportunities for personal or collaborative action to improve conditions.
 - Assess options and plan actions based on evidence and potential for impact.
 - Act, personally or collaboratively, in creative and ethical ways to contribute to improvement, and assess impact of actions taken.
 - Reflect on capacity to advocate for and contribute to improvement (EdSteps, 2011)

Adoption of The Global Competence Matrix by the Department of Education reflects the burgeoning influence of global educators stressing that in order to solve complex, border-crossing issues such as climate change, poverty, inequality, and conflict, 21st century education needs to foster holistic thinking necessary for innovation and creativity in the post-industrial, digital age.

Summary

In this chapter I described the historical foundations informing current global education policy and provide context to better understand sites of resistance that continue to marginalize global education practice. Research by comparative education scholars at

the beginning of the 20th century focused on in-depth single country studies of educational systems to understand the role of education in nation building and national unity. These single country studies developed side-by-side with area studies programs in the social sciences and support for area studies through federal funding supported study of the regions and modern languages considered critical to national security needs. In the aftermath of September 11, these same arguments are being employed to support the integration of modern languages and global competence in K-16 curriculum. In the years between World War I and World War II, U.S. political culture favored a policy of isolationism and throughout the 20th century, nativist fears of cultural pluralism is reflected in immigration restriction in response to the influx of immigrants from the war-torn countries of Europe, xenophobia during World War II directed toward citizens of Japanese and German descent, resistance to multicultural education, and backlash against global educators post-World War II who were labeled subversive and perceived to be promoting a new world order. The early 20th century reluctance of the U.S. to become involved in world affairs, spurred the growth of religious-based relief agencies to provide food and other aid to war-torn Europe. Many of these early relief agencies are the ancestors of the NGOs that proliferated in the post-World War II era to meet the development needs of countries recovery from the legacy of colonialism.

Reflection: The Lost Literature of International Socialization

In Chapter 1, I described the significance of the study, but I want to highlight one paragraph, so I am repeating it here:

This study seeks to add to the literature by focusing on global education lesson plans designed for children in the upper-elementary grades 3, 4, and 5. Researchers, such as Merry Merryfield, have typically centered their work on social studies education at the secondary level. The scholarly literature neglects the capacity for children in the elementary grades to understand or make meaning of global issues, despite research that finds elementary students have a curiosity about people from cultures other than their own and an openness to a multiplicity of points of view that wanes as they grow older (Angell & Avery, 1992; Hess & Torney, 1967). Exposure to global issues in the early years when children have this curiosity serves as a foundation that can be developed with more sophisticated analysis in the middle and secondary grades (Angell & Avery, 1992). By the time children reach middle school they have moved away from this openness as their ego development becomes overwhelmed with conformity, fitting in, and peer pressure as they develop their identities (Trend, 1994).

The mystery is the reason for this gap in the literature. First, please note the article cited above by Angell and Avery (1992); this article and the following two publications were the only discussion of global education for upper-elementary students in the recent literature:

1) a special issue of *Childhood Education* on teaching about the war to young children (see Levin & Van Hoorn, 2009). The focus of these articles primarily discussed

the types of *a priori* awareness children have of national crises. Much of this work is based on the work of Robert Coles' (1986) *The Political Life of Children*; Coles conducted cross-national studies documenting children's observations about political structures, such as Congress in the United States; and

2) the Asia Society Partnership for Global Learning (Asia Society, 2010) publication, *Ready for the World: Preparing Elementary Students for the Global Age*, which discusses successful strategies for infusing global education in the elementary grades across all disciplines, with an emphasis on world languages, using examples from teachers and schools across the country.

These two publications were the extent of the recent literature focused on elementary students; other than general claims that reflect the political imperatives for global competence there was no discussion of empirical evidence referenced by Angell and Avery to support developmental appropriateness. I tried to find more current articles, but exhaustive searches failed to produce updated findings. Merry Merryfield, who has contributed a *significant* amount of scholarship and *service* to the global education enterprise, focuses her studies on teacher preparation for secondary social studies.³⁰ I had the opportunity to meet her and she confirmed that most of the scholarly literature and practice concentrate on instruction at the middle/secondary level. This impression is also supported by the instructional materials I have collected over the years at conferences.

³⁰ Dr. Merry Merryfield retired in July 2012 from the Ohio State University where she developed a global education concentration in preservice secondary social studies education. Her scholarship in global education and teacher preparation is widely cited and has contributed greatly to the profession of global education. She also created TeachGlobalEd.net, a site to provide K-12 teachers with access to high quality scholarship, primary sources, and regional information. Since her retirement, TeachGlobalEd.net has been under construction as it migrates to Indiana University's Global Center. Dr. Merryfield continues to maintain World727, a listserv for global educators.

The second important item to notice is the citation to Hess and Torney (1967). Angell and Avery (1992) cite a chapter authored by Torney (1985) describing a cross-national study of civic and global knowledge and attitudes. I have the distinct privilege of attending the University of Maryland, College Park where Dr. Judith Torney-Purta is in the faculty of human development in the College of Education. Early on as a graduate student of comparative education, I became aware of her work with the IEA Civic Education Study and current scholarship on civic education in newly emerging democracies.³¹ I later became aware of her legacy in Human Rights Education and her commitment to global education in the social studies. She was gracious enough to meet with me and I told her of my dilemma and confusion. She said she would look in her files, which she was in the process of cleaning out, and said I should come back the next day to pick up what she could find from her mailbox. I did as instructed and she had left me a five inch stack of conference papers, briefing documents for UNESCO, and unpublished manuscripts dating from 1969 to 1981. This was, indeed, a buried treasure. In these documents I found discussion of her early research reported in Hess and Torney (1967), *The Political Socialization of Children* in which they find:

...(Pilot Study 1) failed to support the hypothesis that significant major development and change in political attitudes occurs during the high-school years. On the contrary, the findings revealed that an unexpected degree of political learning and experience had occurred at the pre-high school level. ... It was the extent to which attitudes had been acquired before the Freshman level and their stability during the high-school period that directed our research effort toward the

³¹ See *IEA Civic Education Study*. <http://www.terpconnect.umd.edu/~jtpurta/>

study of political socialization during the elementary school years (Hess & Torney. 1967, p. 9)

Furthermore,

It was discovered that *the acquisition of political attitudes proceeds rapidly, especially through the fifth grade*. The rate of acquisition is reflected by a decrease in the number of “Don’t Know” responses. The most pronounced change occurred between grades four and five” [emphasis in text] (p. 23-24).

In this book and stack of papers, I discovered the term *international socialization* and multiple reviews of empirical research that confirm Hess and Torney’s findings above. In a comprehensive review on the literature Torney (1974) reports,

Lambert and Klineberg (1967) interviewed 3,300 children (aged 6, 10 and 14) from eleven different parts of the world. They concluded, at least for their American sample, that children of about 10 years of age were particularly receptive to approaches to foreign people but that this openness to international understanding then declined so that by 14 years of age there was an unfortunate tendency to stereotype people and characteristics of other countries. Jahoda (1962) also discovered a considerable difference between attitudes of young and older Scottish children, with the shift beginning at about 10 or 12 years of age. Other research has frequently found the period from ages 7 to about 12 to be a time of great plasticity of attitudes and behaviors. By 13 or 14, the child is more likely to have a fixed perspective about himself, his culture and his country (p. 1).

The studies conducted by Hess and Torney (1967) and subsequent discussion are based on the cognitive-development theories of Piaget and cognitive science that finds “Ten-

year-olds not only have more mature neural structures, they also have had more experience than six-year-olds; this experience is reflected in the complexity and type of schema which they commonly employ” (Torney, 1973, p. 39).

Given this empirical evidence, I was even more confused regarding the lack of curricular focus on global education at the elementary level. It was around this same time that I attended a global educators network meeting hosted by TeachUNICEF that included a few exhibitors from NGOs engaged in global education including iEARN (International Education and Resource Network).³² I went to each exhibitor and looked at their handouts to see if they had lesson plans I could add to my data collection. Most, if not all, of the resources were designed for middle and secondary level. As I mentioned in chapter 1, I am not particularly timid, so I shared my new found knowledge with each of the exhibitors. There were mostly reactions of surprise. The “collective wisdom” of the global education establishment is that elementary-age children are too young to introduce global topics to. Collective wisdom is a construct to describe conformity within a group from unconscious influences. Bickmore (1999) contends “The notion of 'developmental appropriateness,' upon which the expanding horizons approach is based, can be a cover for educators' own fears of handling potentially-controversial topics” (p. 48) which Bickmore considers a form of censorship.

To solve the mystery of the Lost Literature of International Socialization, notice the dates of the articles I cite above. The research on political and international socialization was conducted in the late-1960s and early-1970s during the height of the Cold War fears of Communist sympathizers. Also included in the stack of papers given to me by Dr. Torney-Purta was an article she authored on disarmament education and others

³²I will discuss iEARN in more detail in Chapter 5. See also <http://iearn.org/>

in support of the Universal Declaration of Human Rights. The use of the term *socialization*, that is education jargon to describe child development and used by Montessori—who also discusses universal moral development as the basis for human unity and peace—became linked rhetorically with the term *political* during an era when both conservatives and radicals were outspoken against indoctrination of political beliefs. Remy et al. (1975) defined socialization as induction, accommodation, and inculcation. Torney (1973) also notes that anything that smacks of indoctrination, even (or especially) patriotic, could be considered “force-feeding ideals of liberty and freedom” (p. 24). The choice of education-insider language combined with the peace and human rights activism of scholars such as Dr. Torney-Purta created a *loaded term*: “phrases [that] have strong emotional implications and involve strongly positive or negative reactions beyond their literal meaning.”³³ The literature of international socialization was silenced and the research findings of Hess and Torney (1967) along with the results of Lambert and Klineberg’s research were lost in a maelstrom of accusations that progressive educators posed a subversive threat to national unity.

Mystery solved.

Maybe. I could be completely wrong. Gee (2011) writes,

...it is all right to be bold when making guesses about meaning when you are doing discourse analysis. The point here is not to “be right,” but to begin to reflect on the processes by which we humans give meaning to language-in-use (p. 16).

The future of the materials given to me by Dr. Torney-Purta will be discussed in the concluding chapter.

³³ *Loaded language* – *TheFreeDictionary.com*. <http://encyclopedia.thefreedictionary.com/loaded+term>

CHAPTER 3

INTERSECTIONS OF CRITICAL LITERACY, CRITICAL DISCOURSE ANALYSIS, AND DISCOURSES OF CITIZENSHIP

In the previous chapter I described the historical foundations of global education in order to provide context to understand the sites of resistance and support for global education practice. In this chapter, I describe the literatures of critical literacy and critical discourse analysis which hold a shared purpose of understanding cultural conflicts in order to combat inequities and are therefore, considered action paradigms as much as a research methods (Brown, 2000). In *Pedagogy of the Oppressed*, Freire (2000/1993) writes that literacy is more than the basic skills of reading words on a page; literacy requires the ability to “read” the world in order to understand sites of injustice. To do so requires broadening understandings of culture, nation-states, and immigration in order to move to transcultural spaces that account for the fluidity of identities and ontologies. In this chapter, I discuss the uses and limitations of literature in the elementary classroom promoted to teach a shared sense of humanity but may also act to (re)inscribe stereotypes by perpetuating an imperial framework. Next, I interrogate the limitations of a nation-state centric perspective that limits the inclusion of immigrants and transnational migrants. I also demonstrate how critical discourse analysis can illuminate taken-for-granted constructions by interrogating the meaning of “Third World” and conclude by discussing the contested terrain of citizenship and practical understandings of what is needed to prepare children to live in a dynamic, interconnected world.

The Oxford English Dictionary defines literacy as “The quality or state of being literate; knowledge of letters; condition in respect to education, *esp.* ability to read and

write.” Cope and Kalantzis (2000) claim that “Literacy is at the heart of education’s promise....Literacy represents a kind of symbolic capital in two senses: as the preeminent form of symbol manipulation that gets things done in modern times and as a symbolic marker of ‘being educated’” (p. 121). The standards-based, high-stakes testing discourses constructing today’s school curriculum reduce literacy to a discreet set of skills to be learned and the teacher as technocrat. Powell (1999) uses the term “schooled literacy” to highlight the role of educational institutions in socializing children to dominant discourses and “appropriate literate behavior” (p. 24).

In contrast, critical literacy highlights the socio-political aspects of literacy and questions practices which reproduce privilege and inequality. Critical literacy encourages students to read texts and consider meanings from multiple, and often contested, points of view (Au & Raphael, 2000; Janks, 2001; Sloan, 2003/1984; Wallace, 2001). The purpose of multiple readings of text is to illuminate the ideological perspectives of the authors and context in terms of the socio-cultural landscape, as well as political and historical factors (Au & Raphael, 2000; Titscher et al., 2000). This is a departure from traditional educational practices which stress rational deliberation, debate, and closure, encouraging readers to seek the “correct” answer—assuming that there can and should be consensus on what that answer should be (Janks, 2001; Luke, 2012).

Several theorists refer to the development of globally *literate* students (Banks, 2003; Collins et al., 1995; Luke, 2003; Roberts, 2007). To be literate requires an integration of ideas and necessitates an interdisciplinary study of global phenomena (Roberts, 2007). Literacy in a conventional, traditional sense refers to engagement with information, text, and discourses which Luke (2003) expands to include critical

engagement with globalized flows of these discourses. While the constriction of the curriculum to the “essentials” of reading and numeracy narrowly defines what is meant by literacy, critical theories of literacy such as New Literacy Studies create avenues for a renewed discussion of how literacy is a social practice (Street, 2003). Critical pedagogy calls for teachers and their students to transcend assumptions and urges them to question the stereotypes, racism, xenophobia, and ethnocentrism hidden in the curriculum.

In order for there to be dominant voices, critical literacy assumes that other voices are necessarily silenced (Ciardiello, 2004) and by focusing on these previously silenced voices and offering alternative interpretations of text, critical literacy “helps learners view text as ideologically constructed” (Freire, 2000/1993; Giroux as cited in Ciardiello, 2004, p. 141). This allows all learners, regardless of class or background, to recognize the influence of power and the ways that dominant discourses include or exclude different members in society (Ciardiello, 2004). Similarly, critical discourse analysis attempts to make apparent “opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language” (p. 19).

Multicultural and world literature to develop cultural awareness.

How a topic is presented in the curriculum constructs meaning and is inseparable from relationships of power (Hall, 1997). The use of multicultural literature in the classroom has been promoted as a means to develop a child’s cultural awareness (Lamme, Fu, & Lowery, 2004). Similarly, the inclusion of world literature in the social studies classroom has been promoted as a means for teaching about the world and global issues through narrative forms that help students draw parallels between their lives and the lives of those they read about (Crocco, 2005). Proponents of multicultural and world

literature contend that there are universal themes that connect humanity, such as how other children navigate pressures and stressful situations (Jobe, 1983) which can be used to teach a shared sense of global citizenship and foster global awareness; rather than simply describing the traits and characteristics of a foreign culture, literature that describes the phenomenon of being a child in another culture allows children to make connections on a more personal, visceral level (Lamme et al., 2004). The experience of reading (or having read aloud) stories about the life experiences of other children helps develop an understanding of other cultures (Lamme et al., 2004). Empathy for the characters in a book may then translate to empathy for others beyond the pages (Cartledge & Kiarie, 2001).

As noted earlier, folklore is primarily promoted in the Common Core as the principal means to introduce children in the elementary grades to other world cultures. Cai (2002) stresses that folktales frequently represent societies as outdated or rooted in the past and fail to present contemporary, modern-day experiences of people in these societies. When antiquated or nostalgic storylines are the only perspectives presented, children may receive the message that the cultures and societies depicted are primitive and do not fit in the modern world. Additionally, developing empathy for other cultures does not necessarily question hegemonic constructions, the influence of global practices, and the legacy of colonialism. These issues call for a pedagogy of global education beyond superficial cultural food festivals, studies of atlases, or research into the contributions of ancient civilizations to modern society (Roberts, 2007). This type of instruction is comparable to the first level of Bank's (1995) typology of transformative multicultural education: the additive or contributions approach to multicultural education

which adds superficial bits and pieces of cultural elements, but does not signal deep reform of the curriculum as a whole.

Discourses of imperial frameworks.

How we teach about global issues has the power to continue the colonial discourses that reduces the previously colonized into the role of the Other (Brown, 2000). Merryfield (2001) provides us with questions to ask to determine if global education curriculum perpetuates an imperial framework:

Is there a portrayal of "the Other" (people of color in the United States or peoples in Africa, Asia, the Middle East) based only upon European or American perceptions and scholarship? Is there a focus on differences between people who are like "us" and people who are different from us? Is there attention to differences that make the Other appear as ignorant, amusing, violent, exotic or bizarre? Do whites dominate discourse and set the agenda with people of color given much less attention, voice, or complexity of character than the whites? Do whites interact on exotic backdrops with people of color serving minor roles? Are there omissions of discrimination or justifications of inequities or oppression? Does culture or nationality equal racial differences or ethnic purity? Is there more interest in the "pure" or traditional than the realities of dynamic cultural change? Is there use of colonial language, literature, or points of view, such as a rationalization for imperialism (as in manifest destiny)? Are there assumptions that Americans or Europeans know what is best for people in African, Asian or Latin American countries? (p. 185-186).

To illustrate the pervasiveness of unquestioned colonial discourses, Trend (1994) highlights that the “Banana Republic” clothing line owes its name to the pejorative term used to describe nations exploited in the 1920s by the United Fruit Company. Yenika-Agbaw (2003) identified what she refers to as “colonial markers that negate non-Western cultures” in children’s literature (p. 233). The examples provided were written by outsiders, but there are also examples of stories that perpetuate negative stereotypes written by members of the insider cultural groups which Yenika-Agbaw (2003) attributes to a legacy of colonial rule that still influences the dominant ideology. The portrayal of all Africans as a homogenous culture living in primarily rural settings is an example of continued neocolonialism that celebrates Western ideals of modernization and industrialization and paints African cultures as backward and resistant to change. These culture wars highlight the need to disrupt dominant discourses that seeks to maintain the illusion that the hegemonic block succeeded on its own—innocently and devoid of stripping the resources of the colonized. Merryfield (2001) states that romanticizing “primitive” cultures or attempting to describe “authentic” or “pure” cultures is a marker of an imperial framework that represents the Other as exotic, amusing, or bizarre. Fiedler (2007) argues that “it is equally important to analyse how these perspectives have been constructed by historical processes such as colonialism and imperialism which have shaped our perceptions and which are still at work today” (p. 53).

The work of Edward Said (1978/2003) called into question the taken-for-granted division of the world into the advanced cultures of the Occident and the “primitive,” “under-developed” Orient. Willinsky (1998) chronicles the assumptions of Orientalism that still pervade much of our constructions of the world and are still evident in today’s

schools. For example, Europe and North America appear at the top of most Mercator maps or the globes used in schools, whereas a map that has Australia at the top is labeled “wrong” or “upside down.” Merryfield (2001) refers to this analysis of discourses as “Decolonizing the mind...” which “helps people become conscious of how oppressors force their world views into oppressed peoples' lives in such ways that in later generations people may never realize that their ideas and choice are affected by colonialist or neo-colonist perspectives” (p. 192).

Limitations of nation-state centric pedagogy.

Global education pedagogy of the latter half of the 20th century emphasized a comparison of cultural traits and fact-gathering about nation-states in order for students to gain perspectives on world issues from a U.S. foreign policy perspective. This has been described as a “tourist” approach because it tends to rely on superficial studies of cultures and does little more than reinforce ethnocentrism and stereotypes (Smith, 2006). Consequently, nation-states are depicted as sealed in meaningless time-capsules (Calder, 2000). As Merryfield (2001) notes, traditional teaching of global issues does not capture the current concerns and contemporary lived experiences of other peoples around the world, rather:

Yes, American students will study the Korean War, and they may even learn about reunification talks if they happen to have a social studies teacher who values current events. But unless things change, young Americans will continue to be taught to place Korea in certain categories defined by imperial and Cold War frameworks....None of these categories will lead to understanding what is important to Koreans today, their changing culture and values, their concerns and

issues, their complex connections to China and Japan, their Koreanization of American and Japanese pop culture (p. 200).

Furthermore, nation-state centric studies perpetuate "we–they" dichotomy and western superiority (Smith, 2006) and fail to capture the diversity of social groups and identities within a bounded nation-state (Olson et al., 2007). Trend (1994) also notes the concept of a national identity is itself a product of media designed to support the evolution of European capitalism. The modern nation-state is also linked historically to imperial endeavors which carved out turf and territories from disparate cultural groups. As such, Trend (1994) declares,

Nationality is fiction. It is a story people tell themselves about who they are, where they live, and how they got there. As such, it is a complicated and highly contested text. In the contemporary U.S., issues of national identity resonate in debates over educational reform, literary canons, multiculturalism, political correctness, and artistic freedom. All of these result, at least in part, from the paradoxical manner that “nations, like narratives, lose their origins in the myths of time and only fully realize their horizons in the mind’s eye” (Bhabha as cited in Trend, p. 225).

Trend continues, stating: “One’s location in this narrative, one’s ability to write oneself into the text of nationality, constitutes a form of literacy” (p. 225). Sloan (2003/1984), drawing on the work of Swiss structural linguist Saussure, highlights that language is a system of signs that creates agreed-upon codes that socialize members of a society toward a common world view. Nozaki (2007) provides the example that “...One knows oneself as ‘Western’ only when there is also ‘Asian’ (or some image of non-Western

other)” to demonstrate the relational structure of language that is both symbolic and constructed (p. 156).

If taken for granted constructions are not critiqued, the result from a critical race theory perspective is the continued practice of “framing difference as a problem” (Ladson-Billings, 1999, p. 218). To illustrate, consider the historical context embedded in the choice of vocabulary used to describe nation-states recovering from the legacy of colonialism. Most people who use the term “Third World” are unaware of the history of how the term came into public consciousness, nor do they think of the implications. But by looking at how the term constructs power differentials, critical discourse analysis highlights “the way discourse (re)produces social domination” (Wodak & Meyer 2009, p. 9). The use of the term Third World constructs a ranking system whereby these countries always come in in last place. The term Third World was coined by French economist Alfred Sauvy in 1952 to refer to countries that were neither aligned with the Communist Soviet bloc nor the Capitalist NATO bloc during the Cold War, but has come to be understood in a pejorative sense as countries rated lowest on the human development index. What are some other associations for Third? If you are on the “third string” of a sporting team, you know that you will probably never make it onto the field of play. If you are the “third wheel” on a social outing with a couple who are dating, you are awkward, uncomfortable, and perceive yourself as someone to be pitied. An alternative term used by the global education community is “developing country.” Developing is an action-forward term: things are improving, moving forward; there is an anticipatory dimension and this term can be applied to any group actively engaged in growth or self-improvement (i.e., student development theory, child development). By using the term

developing to describe these countries one can perceive that there is active engagement in alleviating poverty, instead of being consigned into the spinsterhood of the global social order. This analysis is an example of “discourse-as-text”—looking closely at word choices, metaphors, and passive versus active verbs—in order to illuminate embedded power relations (Blommaert & Bulcaen, 2000). If developing countries are described as perpetually inferior and helpless, then these hegemonic discourses legitimize policies that are controlling and punitive such as the structural adjustment programs imposed on countries seeking development aid from the World Bank. Postmodern and postcolonial thinkers, most notably Edward Said, challenged Eurocentric constructions of societies and the perceived inferiority of cultures espoused by modernization theorists. By interrupting Third World Discourses, the status quo can be challenged.³⁴

Immigrants and transnational migrants.

The nation-state paradigm also does not account for the fluidity of cultural forms represented by transnational migration and diaspora. The traditional conception of “immigration” presumes a linear process of allegiance from the country of origin to American culture and values, which fails to account for “homeland” government policies extending dual citizenship and voting rights to current immigrants, as well as descendants of previous generations of immigrants (Tsuda, 2009). As Banks (2003) highlights, traditional citizenship education was designed to support assimilationist policies. Through proper schooling, immigrants to the United States were indoctrinated with Anglo-Saxon Protestant beliefs and behavior. In this sense, citizenship education sought to erase diversity in favor of adherence to the dominant, mainstream values of society

³⁴ My use of Third World in the discussion going forward is therefore deliberate to highlight this hegemonic discourse.

(Banks, 2003). Literacy, and therefore the teaching of literacy, according to Cope and Kalantzis (2000), "...has always been a civic act. In the case of the nationalist state this was to help students join an homogenous national community using official and standard forms of the language..." (p. 140).

Lamme et al. (2004) argue that in today's uncertain world it is ever more important for children to be able to understand the experiences of immigrant children in today's classrooms in order to counteract the negative effects of discrimination, alienation, and marginalization these children face. However, Smith (2006) highlights that those in the dominant culture are less likely to be interested in the countries of origin of today's immigrants. Communities across the country are seeing a shift of immigrant populations moving from urban areas to suburban areas. The postindustrial economy has changed the job market and this coupled with the blight of inner city crime and decrepit schools has motivated many immigrant parents to look for better opportunities elsewhere (Fessenden, 2007; Portes & Rumbaut, 2006). One of the root causes of white flight according to Contreras (2002) is that "parents perceive that teachers have less time to spend with native children in the face of heavier demands from students from immigrant families with limited English proficiency" (p. 147). The portrayal of Mexican immigrants as unwilling to learn English in the press, political rhetoric, and popular sentiment is perhaps a carry-over nativism of the 19th and 20th centuries espoused by Theodore Roosevelt which considered maintenance of a foreign language as un-American (Portes & Rumbaut, 2006). Despite nativist claims to the contrary, in a review of the research literature, Portes and Rumbaut (2006) found that most second generation immigrants used English only, except in circumstances where there was strong support in the

community for preservation of both languages; it was rare for reliance on the home-country language past the first generation. According to Smith-Davis (2004), in today's school districts over 350 language groups are spoken. However, the emphasis on Spanish is not surprising or unwarranted considering that in 2000 there were twenty-eight million speakers of Spanish in the United States out of the forty-seven million foreign language speakers (Portes & Rumbaut, 2006). Portes and Rumbaut (2006) also point out the greater irony that "...when the attempt to compel immigrants to shed their language is contrasted with the efforts of many native-born middle-class youths to acquire a foreign tongue in universities and other institutions of higher learning....These contradictory goals—English monolingualism for the immigrant masses but bilingualism or multilingualism for domestic elites—shed light on the real underpinnings of linguistic nativism" (p. 234).

Similarly, Adams and Kirova (2007) caution "...teachers should not assume that the parents of newly arrived children who live at or near the poverty line have limited education and skills" (p. 3). A postmodern view or sociocultural consciousness goes beyond cultural traits to understand the intersectionality of race, socioeconomic status, gender, life experiences, and the influence of immigration policy in constructing the identity of transnational migrants. Often the circumstances leading to migration alter the socioeconomic status of an individual. For example, Mahler (1995) describes a gentleman who fled El Salvador during the civil war who was a prosperous business owner with servants and a fine home before he left, but now lives in a crowded apartment and works construction on Long Island. Too often, however, immigrant students are

consigned to the discourses of a “culture of poverty” that revolves around their deficiencies rather than focusing on the cultural capital they bring (Valdés, 1996).

Education for Global Citizenship

Global citizenship education has come to be defined as a pedagogy that extends the notion of participation in civil society to include a response to the negative impacts of globalization and the associated interdependence of nation-states and peoples. This expands the traditional definition of national citizenship which is concerned with the rights and responsibilities needed to sustain democracy from a legal, political, and economic standpoint (Tanner, 2007). The literature describing global citizenship education stresses the active engagement required of global citizenship. This active engagement, Davies (2006) cautions, must extend beyond patriarchal “international do-goodery” and should include outrage at injustices (p. 6). Banks (2003) states that global citizenship requires a “...commitment needed to act to change the world to make it more just and democratic” (p. 18).

The reflective dimension of global citizenship education, according to Davies (2006), is different from the outward investigation of other cultures to probe the root causes of conflict and inequities. This method develops multiple perspectives and develops tolerance for belief systems that may be in contrast or in conflict with students’ own cultural norms. Significantly, critical global educators addressed the hegemony of the United States, especially in terms of economic power, and raised issues related to privilege and global inequities in discussions of human rights, civil rights, and women’s rights. These teachers bring to light “the interconnectedness of European imperialism, colonialization in Africa, the slave trade, contemporary media stereotyping of Africans,

and African Americans' fight for rights and respect in the United States" (Merryfield, 1998, p. 356). This, perhaps, has had the greatest influence on equating global citizenship with being anti-American. Torney (1978) acknowledges this fear that global citizenship could weaken national loyalty as if we each get a "fixed quantity of positive feeling" (p. 5), despite earlier findings in Hess and Torney's (1967) seminal study on political socialization that the feeling of national loyalty is "...a bond guarded by considerable group pressures and sanctions" (p. 28) and "loyalty has been firmly established in 99% of the pre-adult population" (Torney, 1978, p. 5). In other words, from the day children are taught the pledge of allegiance, to stand for the national anthem, and wear red, white, and blue on the 4th of July, they are being socialized in American patriotism along with their neighbors, teachers, friends, and family. It becomes part of their identity, not only the ritual but the celebration. However, the arguments against global citizenship as a threat to national loyalty appear more recently; Damon (2012) laments what he calls an "indifference to citizenship" in relating a quote from a high school student who did not feel close ties to American citizenship; the blame for this indifference is placed on the shoulders of global citizenship proponents and his doomsday prediction is that "...society will drift into anarchy and despotism, often in that order" (p. 23). This argument reflects the traditional definition of civic education which narrowly defines citizenship as voting and participating in democratic functions of the nation state (Davies, 2006).

Teaching interrelated systems.

As mentioned previously, the time and space for teaching social studies, the traditional discipline for global issues, has been curtailed by the standards-based accountability movement's emphasis on math and reading skills. This is also true in the

United Kingdom, according to Davies (2006), where “A national curriculum which simultaneously takes up time and is narrow in terms of specified performance outcomes is not conducive to the free-ranging, unpredictable and contentious nature of much global citizenship education” (p. 20). Critical global educators teach the world as an interrelated system rather than discreet studies of subtle, static cultures. Merryfield (1998) observed that, “In seeing the world as an interrelated system, the teachers went beneath the economic connections and political connections to examine the complexities of power, control, and inequality” (p. 366). Moreover, Merryfield (2002) stresses that global educators address stereotypes and exotic images, and “develop lessons to replace misinformation with knowledge of the complexity of cultures, cultural conflicts, and global issues” (p.18). In a study that looked at the differences of teaching styles by exemplary, experienced, and pre-service teachers, Merryfield (1998) found that exemplary teachers used a holistic approach that in addition to a study of diverse cultures also included tolerance, cooperation, and strategies for conflict management—skills and strategies applicable in local as well as global contexts. Exemplary teachers did not treat global issues as an additive feature of a standard curriculum; rather, the focus of the lesson was organized around the global content (Merryfield, 1998). The connection of global concerns linked to the local community is critical to the efficacy of global education. In a study conducted by Rossi (1997) struggling or at-risk students were found to respond positively to a global education, issue-centered curriculum that allowed them the freedom to pursue topics that interested them and were able to draw parallels to issues in their own communities. However, Rossi (1997) also found that this method of teaching requires extensive preparation and monitoring by the teacher, but the engagement of the

students was a promising aspect. Children are able to comprehend complex, political issues when connections are made to their lived experiences in the classroom, the home, and the local community (Coles, 1986; Hess & Torney, 1967). To be a global citizen means to care about the world and do this requires a pedagogy, according to Brown (2000), that "...conjoins the projects of the academic and the activist, in which pedagogy is a precondition of political activism" (p. 147).

Summary

In this chapter, I continued my review of the literature to describe the shared emancipatory goals of critical discourse analysis and critical literacy. I drew upon critical theories of transnational migration, diaspora, and postcolonial theories to interrogate understandings of citizenship and demonstrated how critical language awareness illuminates hegemonic discourses used in constructions of citizenship.

In the section chapter, I describe the analytic methods of critical discourse analysis more fully in a discussion of the research design, sampling phases, and results of a preliminary structural analysis.

CHAPTER 4

FROM THE MIXED-UP FILES OF A GLOBAL EDUCATOR:

RESEARCH DESIGN, METHODOLOGY, AND STRUCTURAL DATA ANALYSIS

In this chapter, I introduce the methods of critical discourse analysis and how this approach to studying “language-in-use” informed the design of this study. Following this discussion, I describe my data collection efforts and how early challenges to obtain lesson plans from teachers led to the decision to expand the focus of my research to include lesson plans available in the public domain as open educational resources (OERs). For this exploratory study, I employed a method of data collection, that Tischer et al. (2000) describe as “go[ing] fishing....comparable to casting a net: if one knows the fishing grounds then one will catch something” (p. 46). As my data collection progressed, that net necessarily grew wider to accommodate a dearth of responses. Next, I discuss the study phases based on the sampling and analysis procedures utilized by Graves (1975); in the first phase of structural analysis described below, the lesson plans were coded for dominant themes and the observations from this content analysis will be discussed. Finally, I describe how the results of the structural analysis and the responses from a small sample of teachers were used to identify lesson plans to begin the socio-cultural analysis in the chapters to follow.

Discourses of Critical Discourse Analysis

I employ several of the approaches to critical discourse analysis outlined by Wodak and Meyer (2009); the theorist with whom they associate each approach is noted in brackets:

Dialectical-Relational Approach (DRA)³⁵ ...every social practice has a semiotic element. Productive activity, the means of production, social relations, social identities, cultural values, consciousness and semiosis are dialectically related elements of social practice....CDA should pursue emancipatory objectives, and should be focused upon the problems confronting what can loosely be referred to as the “losers” within particular forms of social life [Norman Fairclough; grand-theory, Marxian tradition] (p. 27).

Sociocognitive Approach (SCA) Discourse is seen as a communicative event, including conversational interaction and written text, as well as associated gestures, facework, typographical layout, images and any other “semiotic” or multi-media dimension of signification. [Teun van Dijk; socio-psychological dimension] (p. 25).

Social Actors Approach (SAA)...explaining the role of action to establish social structure: representation is ultimately based on practice, on that which people do—it is the primacy of practice which constitutes the theoretical core of SAA (p. 26-27) [Theo van Leeuwen; reproducing social structure; Foucauldian tradition]

Fairclough (1995) describes critical discourse analysis as a “calculated intervention to shift discursive practices as part of the engineering of social change” (p. 3). The analysis of language choices, such as Third World versus developing country described in the previous chapter, highlights how social forms have become naturalized. Through critical discourse analysis ideologies that exist under the surface are brought to the surface of consciousness. The goal, according to Chouliaraki and Fairclough (1999), is to use this

³⁵ I include the acronyms assigned by Wodak and Meyer (2009) in this first instance as a lexicon for direct quotes that use these acronyms; however, as I discuss these terms I spell out terms for reader clarity.

awareness to suggest alternative practices that are inclusive and transformative of society. Social power exists through the framing of concepts in ways that legitimize “privileged access to valued social resources” (van Dijk, 1996, p. 84-85) such as the ways immigrants and transnational migrants are included or Other-ed in discussions of citizenship and nationality. Gee (2011) stresses that meaning is derived from “situated cognition” and includes not only language but also “ways of acting, interacting, believing, valuing, dressing, and using various objects...to enact a specific socially recognizable identity” (p. 201). Hall (1997) also emphasizes that the importance of examining rhetorical means is a way of understanding “not what they *are* but what they *do*, their function” [emphasis in text] (p. 5).

Global-education-lesson-plans-as-discourse.

I use the term *lesson plan* throughout this study to represent the breadth and depth of curriculum materials I received from teachers, found online, or obtained through conferences and workshops. Gee (2005) capitalizes Discourses to emphasize this macro-text to distinguish “language-in-use” from discreet units of text traditionally thought of as the unit of analysis in discourse analysis (e.g., a public speech, lecture notes, or policy brief).³⁶ *Global-education-lesson-plans-as-discourse* are the “objects” of analysis in this study and include the complex relations of “epistemes, pedagogies, structures, and processes” which together constitute a discourse as defined by Foucault (Keet, 2012, p. 7).

³⁶ This is not meant to suggest that discourse analysis research employing a micro-analysis of a single text or photograph is any less valid or critical.

Data Collection

My original research proposal focused on one Mid-Atlantic state that has a strong emphasis on state-level policy for world languages and global competence. I selected this state because it is in an ethnically diverse region, serves students with more than 150 first languages other than English, and hosts numerous multinational firms. This Mid-Atlantic state also hosted an international education summit in order to build capacity and infrastructure to support new and existing internationalization efforts. I contacted the coordinator of World Languages and International Education in the state's department of education; however, she was unable to provide a list of teachers or school districts actively integrating global education in the curriculum. I then enlisted the aid of the state affiliate of the teachers' union and received a list of 40 teachers who volunteered to take part in this study. However, after several reminders by e-mail (and in a few cases, in person) I did not receive any responses to my request for global education lesson plans from this sample.

After this first attempt, I regrouped and reevaluated my research plan. I decided to cast a wider net and expand my search to teachers across the United States. I enlisted the aid of Dr. Ed Gragert, Director Emeritus of iEARN (International Education and Resource Network), a well-known and respected member of the K-12 global education community. Dr. Gragert posted requests for study volunteers on listservs and global education forums on my behalf, with a link to a volunteer sign-up utilizing Survey Monkey. I was elated to receive 20 responses fairly quickly; however, many of these volunteers did not fit the criteria of being teachers in the upper-elementary grades, and after the initial response no further volunteers materialized.

Upon further reflection (and a bit of desperation), I decided to offer an incentive to encourage teachers to respond. I decided to include a drawing for an iPad Mini for any teachers who completed my background survey and sent me their lesson plans by a specified date. I sent e-mails to the volunteers received through Dr. Gragert's request and to numerous other potential sources of volunteers such as global education professional networks and listservs. I also sent e-mails requesting volunteers to the principals of 20 elementary schools featured in the Asia Society Partnership for Global Learning (Asia Society PGL, 2010) publication, *Ready for the World: Preparing Elementary Students for the Global Age*. Other personal requests were made on my behalf, including a blurb in the spring 2013 edition of the National Peace Corps Association newsletter. After several reminders were sent to the volunteers I received through these various sources and after sending over 300 e-mails, by the deadline date for the iPad Mini drawing, the efforts above yielded only seven (7) responses.³⁷ I will describe these teachers and their responses in more detail below.

The results were disappointing, but not entirely surprising. I knew at the beginning of my research efforts that global education is widely considered a marginalized practice (Subedi, 2010), and addressed even less so in the elementary grades. I had numerous conversations with committee members, colleagues, and education professionals who offered different explanations for why teachers did not respond to my request for lesson plans: First, the lack of time and the pressure of high stakes testing schedules during the time of my data collection was one hypothesis. However, my first attempt at data collection was during a different time of the year so testing may not have been a factor, but I don't discount the demands on teachers' time as

³⁷ The teacher who won the iPad Mini was thrilled and sent me a photo of her students as a thank you.

a valid reason. Second, I was also told that due to the public scapegoating of teachers for the perceived inadequacy of U.S. education and past experiences of being critiqued by the academy, today's teachers may be reluctant to participate in university research that might reflect negatively on them and their profession. Although most of the teachers who received my e-mail request did not know me personally, and therefore trust me, many requests were made on my behalf from trusted sources which also yielded little to no results. Last, I was told that what I was requesting— lesson plans—is not something that current teachers have on the tips of their fingers, especially seasoned teachers who do not plan curriculum in such detail. I can only speculate that some or all of these reasons played into the lack of response, however at the end of this period I felt that I did not have enough data to answer my second research question: “What are the dominant themes represented in global education-related instructional materials?”

It was at this point that I decided to expand my research to include lesson plans available from Open Educational Resources (OERs). According to UNESCO, “Open Educational Resources are teaching, learning, or research materials that are in the public domain or released with an intellectual property license that allows for free use, adaptation, and distribution.”³⁸ This term was coined after the Massachusetts Institute of Technology allowed access to many of its courses and course materials for free on the Internet in 2001. Although OERs is relatively new jargon created to reflect the growth of free, Internet-based educational resources,³⁹ I interpreted public domain to include lesson plans I have collected over the years at conferences or professional development workshops; read about in the scholarly or practitioner literature; seen advertised in

³⁸ *Open Educational Resources – UNESCO*. <http://www.unesco.org/new/en/communication-and-information/access-to-knowledge/open-educational-resources/>

³⁹ See for example Khan Academy <https://www.khanacademy.org/>

magazines or online; or recommended by another global educator—in some cases, a combination of all of the above. In my original appeal to teachers I was purposely vague in the wording of my request for materials, explaining that I was interested in how they “build bridges across cultures” and “teach about the world and world issues to their students,” asking them “to send me instructional materials you use to teach about world issues in any subject discipline.” This could include lesson or unit plans, reading materials such as children’s literature and basal readers, internet resources, digital media, etc. I did this to allow the teachers, not me, to define teaching about the world, which, according to the scholarly literature and my experiences collecting examples, could run the gamut from map skills, ethnic food fests, and folklore, to education for sustainable development, human rights education, and peace education. I decided to limited my search for lesson plans *online* by using the keyword phrase “global education lesson plans.” I used this very general term, rather than specific terms prevalent in the scholarly and practitioner literature (e.g., global citizenship, human rights education, or peace education) in order to reduce bias and “see what’s out there” as if I were a novice teacher planning to introduce global education into the classroom for the first time. Titscher et al. (2000) use the term “go fishing” to describe this method of data collection because it is “comparable to casting a net... When the net is pulled in the catch can be examined” (p. 46); this technique is considered appropriate in a preliminary study such as this in order to narrow the field of investigation because the researcher is

...aware that one is casting a net that may be either narrow-or wide-
meshed... consists of knots and connecting lines that may be formed by concepts

and assumptions. The investigator therefore catches what these concepts are capable of catching (p. 47).

Online sources of global education lesson plans.

I began my search online for global education lesson plans with two professional organizations: the National Council for the Social Studies (NCSS) and the National Council of Teachers of English (NCTE). While I did not want to be disciplinary specific, the two above are exceptions because: 1) social studies has been the home to global education, historically; and 2) given the constriction of the curriculum in response to standards-based accountability, an interdisciplinary language arts-social studies approach is used by teachers to introduce social issues through fiction, nonfiction, and other media such as film (Behrman, 2008). Unfortunately, the NCSS database was undergoing construction at the time of my data collection and access is now restricted to dues-paying members. NCTE, in partnership with the International Reading Association, provides free resources in reading and language arts instruction through their lesson plan search engine ReadWriteThink.⁴⁰ Using the keyword search global education, I utilized the “Refine by” options to narrow the results to lesson plans for grades 3, 4, and 5. This returned only one lesson plan result, *Artistic Elements: Exploring Art Through Descriptive Writing*, that directs students to explore the Global Children's Art Gallery and The Worldwide Art Gallery. In addition to this lesson plan, the search also resulted in two calendar activities commemorating the International Day of Peace (September 21) and International Literacy Day (September 8).

I then conducted a search using several lesson plan databases such as the National Education Association's (NEA) *Lesson Plans*, American Federation of Teachers' (AFT)

⁴⁰ *Lesson Plans – ReadWriteThink*. <http://www.readwritethink.org/classroom-resources/lesson-plans/>

Share My Lesson and *Curriki*.⁴¹ I used the keyword search term global education and narrowed the results to lesson plans that clearly stated that they were intended for grades 3, 4, and/or 5. This drastically reduced the number of results; for example, my initial search on *Share My Lesson* using the search term global education resulted in 71 items; however, when refined by grade level the number of results decreased to 22 items. I continued my search for global education lesson plans using *Google* which led me to several learning communities, such as The Center for Global Studies at the University of Illinois at Urbana-Champaign, that provide links to organizations and associations publishing lesson plans. The *Google* search also returned links to nonprofit organizations and non-governmental organizations (NGOs) engaged in global social issues that produce lesson plans (e.g., Facing the Future, Peace Corps Coverdell WorldWise Schools, TeachUNICEF). I then visited the websites of these organizations and searched for lesson plans designed for grades 3, 4, and/or 5. I continued to “fish” the websites of NGOs, follow leads suggested by colleagues, and explore the resource sections of organizations engaged in global education until I had reached my target of 75 lesson plans. At this point, I also believed that I had reached a point of saturation and was not finding anything new. However, Wodak and Meyer (2009) stress that critical discourse analysis “places its methodology in the hermeneutic rather than in the analytical-deductive tradition” (p. 28) and therefore, similar to Grounded Theory,

data collection is not considered to be a specific phase that must be completed before analysis begins: it is a matter of finding indicators for particular concepts, expanding concepts into categories and, on the basis of these results, collecting

⁴¹ *Lesson Plans* – NEA. <http://www.nea.org/tools/LessonPlans.html>; *Share My Lesson* – AFT. <http://www.sharemylesson.com/>; *Curriki*. <http://www.curriki.org/>

further data (*theoretical sampling*). In this procedure, data collection is never completely excluded, and new questions always arise which can only be dealt with if more data are collected or earlier data are re-examined (p. 27).

In my search for lesson plans, I expected to find many examples of curriculum materials that fell into the category of Intercultural Relations. As a researcher, I made the decision to focus on *critical* global social issues and elected to eliminate lesson plans that focused solely on skills such as map reading or single-country studies. Critical global issues include, but are not limited to: poverty, malnutrition and hunger, access to clean water and sanitation, and conflict (Hicks & Holden, 2007). As previously discussed, static nation-state studies often fail to account for the complexities of transnational movements of people, commodities, and ideas while also reinscribing stereotypes and dichotomous “we-they” constructions of the Other (Subedi, 2010). Furthermore, global competence, as defined by the Global Competence Matrix (EdSteps, 2011) requires investigating “issues of global significance” in order to “identify and create opportunities for personal or collaborative action to improve conditions” (p. 4). I also chose not to include lesson plans focusing on global climate change as an environmental issue because the treatment of global warming, as represented in lesson plans, is a discussion being pursued by science education and STEM colleagues. However, I did retain lesson plans related to global climate change if the lesson plan focused on a human social issue such as the impact of drought or famine caused by global warming. For example, a lesson plan on rising sea levels and the impact on historic landmarks was not retained; however, two lesson plans produced by the *Rainforest Alliance* were retained because these lesson plans stressed the

impact of deforestation on the livelihood of small farmers in Ghana and Ecuador. This process of cleaning the data resulted in 60 lesson plans considered for analysis.

To organize this data, I constructed a table with a) the lesson plan author or sponsoring organization, b) the title of the lesson plan and URL, and c) the stated objective of the lesson plan.⁴² In the construction of the table of lesson plans, I also incorporated the responses from the sample of teachers. Only one teacher submitted a *traditional* lesson plan that she self-authored. The remaining six teachers listed lesson plans they use or adapt from NGOs, some of which I had already found through other sources. These lesson plans are highlighted in **bold** in Appendix A. The lesson plans received from teachers informed my coding of global education themes in Phase I of the data analysis which I will discuss below.

Study Phases and Procedures

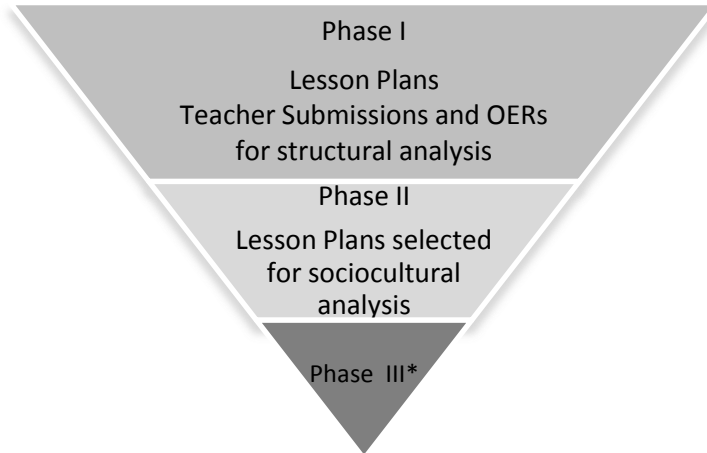
The data analysis for this study was conducted in two phases: 1) *structural analysis* that is content-oriented to identify general themes and describe media characteristics; and 2) *sociocultural analysis* which incorporates a fine analysis focusing on rhetorical structures, such as the use of metaphors, choices of vocabulary, and a broader, descriptive analysis of the interplay of text with other semiotic data, in order to illuminate collective symbolism enacted through language and design (Wodak & Meyer, 2009). Semiotic data may include photographs, videos, and music, as well as the choice of fonts, graphics, or the placement of text on a webpage; for example, a lesson plan designed for children may use a casual font (**such as Comic Sans**) that is not

⁴² If a lesson plan did not include a clearly labeled objective, I constructed an objective from text indicating the purpose and goals of the lesson plan.

appropriate for an academic piece. Discourse analysis identifies these distinctions and explicates how this semiotic data constructs meaning.

Figure 1: Study Phases and Procedures illustrates the sampling and analysis stages utilized by Graves (1975) in which a large sample is collected and a smaller sample is selected from this pool of responses for micro-analysis. I conducted a structural analysis of these 60 lesson plans to answer my second research questions in Phase I, discussed below. Once coded, I selected lesson plans from this pool for the sociocultural analysis in Phase II, which will be the subject of discussion and analysis in chapters five and six. See Figure 1 on the following page.

Figure 1: Study Phases and Procedures



	Research Questions	Data Analysis
Phase I	<ol style="list-style-type: none"> 1. What curriculum materials do teachers design or utilize when they seek to transmit knowledge of global issues to their students? 2. What are the dominant themes represented in global education lesson plans produced by teachers and available as OERs? 	<ul style="list-style-type: none"> • Structural analysis of types of instructional materials (e.g., juvenile literature; game-based; charity campaign) • Coding using global education themes and global issues identified in the scholarly literature (e.g., sustainable development; globalization and interdependence; human rights, peace and conflict)
Phase II	<ol style="list-style-type: none"> 3. How is meaning constructed and produced through the signs and signifying systems embedded in global education-related instructional materials as discourse? 4. In what ways might the signs and signifying systems embedded in global education-related instructional materials reflect societal discourse? 	<ul style="list-style-type: none"> • Content and ideological statements – concept of society, suppositions • Rhetorical means – collective symbolism, metaphors, vocabulary, actors and how they are portrayed • Interplay of text with images • Context of production • Overall societal and global discourse – convergence with or divergence from • Influence of hegemonic discourses

*Phase 3: In the early design stages, a fifth research question was proposed, “How do teachers of critical global education come to their understanding of the purpose and goals of a global perspective?” in order to theorize a philosophy of critical global education based on common traits or experiences of teachers. Due to the limited response rate from teachers, this question was not retained.

Global Education Themes and Issues

In this section, I describe how I came to the coding scheme that I used to categorize the 60 lesson plans included in the sample for structural analysis. I began by conducting a deductive search of the scholarly and practitioner literature to identify key terms and phrases employed in the discourses of critical global education. Hicks and Holden (2007) note that terms used in the literature, such as development education, are not always understood by educators. Oxfam Education (Oxfam Development Education, 2006) has produced extensive resources on education for global citizenship and their framework of the knowledge and understanding required for global citizenship is widely referenced by scholars of critical global education and in materials designed for educators; education for global citizenship should, therefore, include discussion of 1) sustainable development; 2) social justice and equity; 3) peace and conflict; 4) globalization and interdependence; and 5) diversity. In order to come to a shared understanding of what these terms represent, I constructed a table of definitions for the above terms from the literature and attempted to code the lesson plans based on the objective. I soon realized that social justice, equity, and diversity were common themes across many of the lesson plans. I enlisted the aid of a colleague with significant background and experience in development and human rights issues to assist in a review of the validity of this initial coding scheme.⁴³ Together we reviewed the table of global education definitions, reviewed the lesson plan objectives, and amended the coding scheme. The categories above and the initial table of definitions also did not adequately differentiate a rights-based *approach* from Human Rights Education. A clearer distinction of a Human Rights Education was made to reflect lesson plans based on the

⁴³ S. Beardmore (personal communication, April 20, 2013)

enforcement of international law and universal human rights represented in treaties such as the Universal Declaration of Human Rights (UDHR) or the Convention on the Rights of the Child (CRC). Table 1 illustrates the revised categories and definitions of global education themes used to code the lesson plans: 1) Sustainable Development; 2) Globalization and Interdependence; 3) Peace and Conflict; and 4) Human Rights Education. In the short survey to obtain demographic data from teacher-respondents, I asked them to send me their “most successful or best example of global education-related instruction” and to provide a brief explanation of why. I used these lesson plans to check the content validity of these revised codes. See Appendix A: Lesson Plans Collected for the 60 lesson plans, including title, URL, and objective, and the global education themes coded in this first phase of analysis.

Table 1: Definitions of Global Education Themes

Sustainable Development	Globalization and Interdependence
<ul style="list-style-type: none"> • Knowledge of how to take care of things. A recognition that the earth’s resources are finite, precious, and unequally used. An understanding of the global imperative of sustainable development (Hicks & Holden, 2007). • Understanding of inequality and injustice between societies. Knowledge of basic human needs and rights and of our responsibilities as global citizens (Hicks & Holden, 2007). • Teaching about poverty, injustice, and realities of life faced by people in the developing world. (Calder, 2000). • Access to sanitation as it relates to health, human dignity, and safety (Zeichner, 2013). • Girls, women, and family issues in other cultures (WI DPI 2002). • Population density and movements; Urbanization and megacities; (WI DPI 2002). • World development issues: Infant mortality, access to clean water, sanitation (WI DPI 2002). • Planet management: resources, energy, environment (Collins et al. 1995). • State of the planet awareness (Hanvey 1976). 	<ul style="list-style-type: none"> • Knowledge about the world and its affairs: the links between countries, power relationships and different political systems. An understanding of the complexities of global issues (Hicks & Holden, 2007). • Origins of products/trading partners; international monetary systems; perspectives on world trade; cooperation and humanitarian aid community (WI DPI 2002). • Global influence of religions, world views, and value systems (WI DPI 2002). • Parallel migration and immigration; connections to new immigrant students; ethnic conflict in this community (WI DPI 2002). • Economic systems; global belief systems; political systems; race and ethnicity; human commonality and diversity; technocratic revolution (Collins et al. 1995). • U.S. foreign policy; connections with the world historically, politically, economically, technological, socially, linguistically, and ecologically (Collins et al. 1995) • Knowledge of global dynamics; awareness of human choices (Hanvey, 1976).
Peace and Conflict	Human Rights Education (rule of law)
<ul style="list-style-type: none"> • Understanding of historical and present-day conflicts; conflict mediation and prevention (Hicks & Holden, 2007). • Peace and security issues (Kniep 1986a). • Teaching controversial issues and conflict resolution (Hicks & Holden 2007). • Interpersonal conflict and different styles of conflict resolution; empathy for leaders and ordinary people in struggle and conflict; effects of violence and war on children’s lives; cultural differences in handling conflict (WI DPI 2002). • Conflict and it’s control: violence/terrorism/war (Collins et al. 1995). 	<ul style="list-style-type: none"> • International human rights (Leetsma 1979; Kniep 1986a; Hicks & Holden 2007). • UDHR, civil and political rights; social, economic, and cultural rights (Kirkwood-Tucker 2009). • Human, civil, and political rights as global concerns; human rights of children (WI DPI 2002). • Human rights and social justice/human needs and quality of life (Collins et al. 1995). • Enforcement of international law and human rights treaties (Gaudelli & Fernekes, 2004).

To answer the second research question “What are the dominant themes represented in global education lesson plans produced by teachers and available as OERs?”, Sustainable Development was the most common global theme presented in the sample of lesson plans: of the 60 lesson plans retained after cleaning the data, 29 lesson plans were coded under the global education theme Sustainable Development; 14 under the theme Globalization and Interdependence for a total of 43 lesson plans; the issues addressed in these lesson plans often overlapped and in some cases the lesson plans were coded in both categories. Within these two themes, resource distribution, hunger, and access to clean water and sanitation were the most prevalent global issues mentioned in the objectives; these issues were also reflected in the lesson plans submitted by teachers. In contrast, I found relatively few lesson plans that corresponded to the global education themes of Peace and Conflict and Human Rights Education. Together, these themes accounted for 19 of the 60 lesson plans (see Table 2 below).

Table 2: Global Education Themes and Global Social Issue(s) in Lesson Plans

Global Education Theme	<i>n</i>	Global Social Issue(s) Addressed
Sustainable Development	29	agriculture; children in poverty; education; food security; girls’ education; global food system; healthcare; hunger and malnutrition; poverty; resource distribution; rights and privileges; water and sanitation
Globalization and Interdependence	14	agriculture; child labor; CRC; food security; foreign aid; gender equality; global food system; resource distribution; worker’s rights
Peace and Conflict	10	anti-bullying; genocide; intercultural skills; natural disasters; rights of children; social responsibility; sustainability; war
Human Rights Education (rule of law)	9	citizenship education; child labor; child mortality; CRC; MDG 2: Education for All; rights and responsibilities; tolerance; UDHR

Common Threads that Connect Seven Teachers

In this section, I describe common themes that emerged from an examination of the responses from the seven teachers who replied to my initial request for curriculum materials. Although the sample of teachers was very small, and the results not generalizable, there were some common themes in their pedagogical treatments of global education that are worthy of discussion. I consider this analysis a small window into the practice of global educators and an attempt to bring the voice of teachers into this study. Within the limits of this small sample, the following discussion answers my first research question,

1. What curriculum materials do teachers design or utilize when they seek to transmit knowledge of global issues to their students?

These seven teachers a) integrate global education across the disciplines; b) use Information and Communications Technologies (ICTs); 2) incorporate fiction and non-fiction children's literature in global education instruction; 3) employ game-based learning through simulations; and 4) use or adapt lesson plans produced by NGOs that address critical global social issues.

In order to understand the sociocultural context that informs the practices of these teachers, Table 3 on the next page summarizes teacher characteristics and the lesson plan(s) associated with each teacher (see Appendix B for a more detailed summary of school district characteristics):

Table 3: Teacher Characteristics and Associated Lesson Plan(s)

	Teacher	ICTs	Lesson Plan	Global Education Theme	Global Issue(s)
T1	Ms. D White Grade 5 Years teaching: 15 Upper Midwest	iEARN Global Classroom Project	Lesson for All (LP #25)	Sustainable Development	Education
T2	Ms. G Hispanic/Latina Grade 4 Years teaching: 4 South (West Central)	Quad- blogging	Heifer International Read to Feed (LP #26)	Sustainable Development	Hunger Poverty Self-reliance Environment
T3	Ms. M White Grade 4-8 Years teaching: blank Mid-Atlantic Private School	iEARN	iEARN/KIDS Finding Solutions to Hunger (LP #27) One Hen Microfinance for Kids (LP #34)	Sustainable Development Globalization & Interdependence	Hunger Poverty Microfinance
T4	Ms. S African American Grade 3; K-2 Years teaching: 16 South (Atlantic)		Alligator Paper Craft (LP #32)	Sustainable development	Resource distribution
T5	Ms. B Hispanic/Latina Grade 4 Years teaching: 8 South (West Central)	Webcast	East Asia Seminar (LP #31)	Sustainable Development	Environment Area studies
T6	Ms. C Hispanic/Latina Grade 5 Years teaching: 10 South (West Central)	iEARN	Water, Water, Everywhere (LP #33) Trick-or-Treat for UNICEF (LP #52)	Sustainable Development Sustainable Development	Water Hunger
T7	Mr. R White Years teaching: 36 Grade (blank) Upper Midwest		Making the Pieces Fit (LP #48)	Sustainable Development	Resource distribution

Information and Communications Technologies.

Information and Communications Technologies (ICTs) are changing the way children learn and impacting what can be learned. Many of the teachers use electronic resources to connect students with peers to investigate the world and recognize perspectives. Three of the seven teachers (Ms. D, Ms. M, and Ms. C) referenced iEARN “the world’s largest non-profit global network that enables teachers and youth to use the Internet and other technologies to collaborate on projects that enhance learning and make a difference in the world.”⁴⁴ Ms. M described iEARN as a way for her students to connect to peers “in kindness and collaboration to bring peace” in multiple countries for different projects. Ms. G uses a platform called Quadblogging in which four schools blog in a cycle so that each school or class has an opportunity to read and comment on what the other class has blogged. She considers this her best example of global instruction because,

Quadblogging alone is simply a global platform for the kid’s daily posts, but it lends itself to student research and teachable moments when students see language differences, geographic differences, cultural climate differences, and historical references in our quad’s blogs that spark their interest. Quadblogging opens the door for students to compare their learning to the rest of the world and gives them a voice to question and compare what goes on in their immediate community with their global peers.

Ms. G also started creating videos with her students about being in a global school which she was able to link to the language arts curriculum standards. While on the one hand this

⁴⁴ See *iEARN*. <http://www.iearn.org>

teacher is restricted to teaching “with fidelity” to a prescribed curriculum and does not write lesson plans focused solely on global education, she has found ways to integrate global perspectives across the disciplines. Similarly, Ms. D describes how she integrates her whole curriculum and includes partner schools in each unit, working collaboratively using Google Docs, Web 2.0 tools, blogging, and Skype. The students participate in several project-based learning units with global partners using “wikispaces” and The Flat Classroom Project, a platform similar to iEARN. This supports Merryfield’s (1998) finding that exemplary global educators do not treat global issues as an additive feature of a standard curriculum; rather the focus of the lesson is organized around the global content. New Literacy Studies theorists contend that literacy is a social practice and is context dependent (Gee, 1990; Leu, Kinzer, Coiro, & Cammack, 2004; Street, 2003). While the “new” in New Literacy Studies does not refer solely to the new technologies of the Internet and other information and communication technologies (ICTs), what is new are the dispositions and cognitive processes needed to engage with these new literacies. Leu et al. (2004) illustrate this by tracing the history of literacies needed in different contexts throughout history such as the development of record-keeping systems when civilization moved from a subsistence economy to one that relied on a barter system. Leu et al. (2004) observe that today many people have adapted their personal literacy to the needs of the Internet, not simply by accepting the new technology as a means of obtaining information, but also adapting their literate social practice and behaviors; for example, Internet users can intuit that a one or two word description in a hyperlink will take the reader to a new page. Today’s generation of children, growing up in the digital age, already know these things instinctively. In the analysis of lesson plans in Chapters 5

and 6, I discuss the significance of “multimodal texts” (Gee, 2011) such as webpages, video, and images in lesson plans and how the dynamic interplay of these elements construct meaning.

Children’s Literature.

Ms. B, Ms. C, Ms. D, and Ms. M all incorporate children’s literature in conjunction with lesson plans to teach global social issues. Pratt and Beatty (1999) use the term “transcultural literature” to define “children’s books that portray peoples, cultures, and geographic regions of the world that exist outside the reader’s own country” (p. 2) and are deliberate in their purpose to “act as a key agent of change” (p. 4) in “supporting children in [the] process of becoming global citizens (p. 1). The inclusion of world literature has been promoted as a means for teaching about the world and global issues through narrative forms that help students draw parallels between their lives and the lives of those they read about (Crocco, 2005). Universal themes that connect humanity, such as how other children navigate pressures and stressful situations (Jobe, 1983), are used to teach a shared sense of global citizenship and foster global awareness.

The Year of the Panda.

The East Asia Seminar is a six-lesson unit created by Ms. B that begins with a map study of China and uses these skills to engage in discussions of the human impact of the Three Gorges Dam being built across the Yangtze River. The lessons focus on the Giant Panda and Ms. B described the excitement from her students upon watching a live camera feed from the San Diego Zoo of a Giant Panda. My first reaction to this comment was that this lesson plan was an example of Panda Diplomacy⁴⁵ focusing on the cuteness

⁴⁵ See *China Panda Diplomacy History –TravelChinaGuide.com*
<http://www.travelchinaguide.com/intro/panda/diplomacy.htm>

factor of the Giant Panda in a way that is analogous to the superficial, additive insertion of food and festivals into the curriculum and a reliance on geography and map-reading skills. However, upon closer investigation I found references in the lesson plan asking students to visit the website of a Giant Panda reserve. Similar to several other lesson plans, an animal is used here as an entry point to learn about a critical global issue, in this instance through the introduction of juvenile literature.

In addition to viewing the Great Panda, students also read a “chapter book,” *The Year of the Panda*, the story of a young Chinese boy who rescues a starving baby panda and discovers the impact of deforestation on its habitat. Chapter books, according to Horning (1997) are designed for emerging readers with short chapters (e.g. two to five pages) that provide resting spots “from the hard work of reading” (p. 122), but long enough to build their self-esteem as readers. Chapter books also include illustrations to serve as contextual clues for unfamiliar words. In *The Year of the Panda*, the young boy discovers that the rural farming region that has been home to generations of his family is in part responsible for the endangerment of the Giant Panda because it limits the migration of these animals to alternative food sources. The narrative follows the young boy as he travels with the baby panda to a rescue facility operated by the Chinese government and staffed by an American preservation scientist. This story highlights the conflicts inherent in sustainable living when the competing needs of animals and humans do not have clear answers. Although the narrative does not specify when this story takes place, the color photo on the cover depicts the boy in modern clothing. There is also a pencil drawing of the helicopter that takes him to the rescue facility, signaling that this is a contemporary story.

As mentioned above, the use of animals as an entry point to more complex global issues is a common component across global education lesson plans and reflects the most popular genres in juvenile literature of realistic fiction and animal fantasy (Horning, 1997). Animals in transcultural literature serve as a window to other cultures and an entry point for developing empathy, yet allow younger children who may become overwhelmed by human suffering to discuss difficult issues in a safe classroom environment (Glazier & Seo, 2005). Braitman (*The Kitchen Sisters*, 2011) believes the fascination with animals, especially with girls, is related to sources of power, motion, and transformation which "...fuel girls' imaginations. Horses and dolphins and unicorns—these are all borderland creatures; gateway animals to other worlds. They help us imagine wonderful other ways of being in the world. They let us be cowgirls and oceanographers and mermaids and princesses" (n.p.).

Saving Salila's Turtle.

An animal is also central to *Saving Salila's Turtle* "an environmental engineering story" that accompanies the lesson plan, *Water, Water, Everywhere: Designing Water Filters*, produced by Engineering is Elementary. Ms. C uses this lesson plan as part of a subunit on urban infrastructure and the environment as part of a year-long structures unit. The lesson plan introduces students to environmental engineering, the global problem of water contamination, and solutions for remedying water contamination. Water plays an important role for the students in this Ms. C's class. The school district is located in a suburban area on the Texas-Mexico border that has a history of displacement and segregation.⁴⁶ The expansion of the cross-continental railroad at the turn of the 20th

⁴⁶ In order to maintain confidentiality I do not reference the source of this information. I obtained this information from the history section of the town's webpage.

century not only divided the city in two but also attracted Anglo farmers who displaced Latino ranchers. The ranchers who knew the land and the climate worked it in sustainable and successful ways. However, farming requires more water and this required expensive irrigation. Farmers who moved to this border town displaced the ranchers and their families who became an underclass with inferior schools and infrastructure on their side of the tracks. Ms. C teaches the water and structures unit using the iEARN platform with a partner school in Taiwan, where water is also important in a region that experiences drought every year despite heavy rain and flooding.

The lesson plan, *Water, Water, Everywhere: Designing Water Filters* is produced by Engineering is Elementary (EiE), a program developed by the Museum of Science, Boston, to increase technological literacy and encourage elementary students to apply the engineering design process to creatively solve problems. They state, “At the core, EiE is designed to have students engineer. We develop interesting problems and contexts and then invite students to have fun as they use their knowledge of science and engineering to design, create, and improve solutions” (n.p.). A feature of the EiE curriculum is the integration of storybooks featuring children from diverse racial/ethnic backgrounds and set in many different countries. As they describe:

Over the course of the story, the child character, with the help of an engineering mentor, works to solve a problem using the engineering design process. The storybooks introduce readers to the field of engineering and the engineering design process and reinforce the relevant science concepts.

At the end of each storybook there is an experiential learning activity and teachers can also purchase materials kits to conduct experiments from EiE to support these hands-on activities, such as a water filtration system.

In the storybook *Saving Salila's Turtle*, students are introduced to a young girl in India who discovers a small turtle in the polluted water of the Ganges River and becomes upset that the turtle might die. Her mother, we learn, is an environmental engineer and explains that she chose this career because of the problem of access to clean water in India. Salila tells the reader, “She uses her knowledge of science and math and her creativity to help make the air, water, and soil in the environment cleaner and safer” (p. 10). As the story continues, Salila learns more about the water cycle and the causes of water contamination, e.g., oil from boats, soap used by people cleaning their clothes and bodies in the river, and pollutants from a nearby factory. She then meets with a scientist who explains the water filtration system used to supply tap water and challenges Salila to build her own filter that she can use in a tank to keep the turtle as a pet.

The illustrations in *Saving Salila's Turtle* are simple pencil sketches, in black and white, except for the cover. Salila is drawn with her hair in a long braid, missing a front tooth, and dressed in a school uniform—in other words, a normal kid. From her mother's profession and the events described in the story, we can surmise that she lives in relative privilege, i.e., Salila is not depicted as a girl from the slums. The people of India are also shown great respect, as the following passage illustrates:

But today there was also another person using the river. It was a woman, performing a ritual cleansing with the sacred water of the Ganges. Dressed in an

elegant, colorful *sari*, the woman scooped water into a jug and let the water pour out of the container, falling in an arc back into the river.

It's so beautiful, I thought. *I wish more people were here to see this*. With that simple thought, I knew how I would help not just this one turtle, but the whole Ganges (p. 27-28).

The storybook does several things right from a technical perspective using criteria described by Horning (1997): a) the font used is much larger and the story is interspersed with illustrations, b) the story is divided into six short chapters of three to six pages, and c) there is a glossary at the end that defines scientific words such as bacteria and containment, but also includes words specific to Indian culture such as paneer, sari, and Kachua—the Hindi word for turtle.

Off to Class: Incredible and Unusual Schools Around the World.

Off to Class: Incredible and Unusual Schools Around the World by Susan Hughes (2011) is an example of the photojournalism genre of nonfiction that combines photos, graphics, and well-written content. This book is used as the main text for the *Lesson for All*, a lesson plan created by Ms. D for the Global Campaign for Education-US Chapter, a coalition of organizations dedicated to ensuring universal access to a quality education in developing countries. Vasquez (2003) highlights how literature can be used to unpack social issues and defines social issues books as those that deal specifically with inequality, poverty, racism, etc. and serve as a tool for approaching critical conversations such as the causes of animal extinction, the need for clean water and sanitation, and the right to education for all children. The constriction of the curriculum due to standards-based accountability has opened a door for the inclusion of non-fiction in the language

arts curriculum. The first Newbery Medal for a nonfiction book was awarded in 1988 to Russell Freedman's *Lincoln: A Photobiography* (Clarion). This book and other photojournalistic books that it inspired, use a combination of text and pictures that cater to visually oriented Americans (Horning, 1997) as well as making a (potentially) dry, boring biography palatable to a younger audience. Horning (1997) stresses that these books nevertheless should be accurate and suggests that teachers check if a content specialist is listed in the acknowledgements or documentation provided.

The back cover of *Off to School* states, "These stories aren't just inspiring; they'll help you think about school and the world in a whole new way." The book is designed to introduce children to the variety of schools around the world—both in developing and wealthy countries such as the United States and Canada—but also includes a political message by introducing education as a basic human right protected by the United Nations. The lack of access to schools for millions of children worldwide is explained as a lack of resources and barriers, according to *Off to School*, such as children living in remote areas who live too far from school, natural disasters and/or conflicts which have shut down their schools, families who cannot afford to send children to school because they need to work or lack the necessary school fees, a lack of facilities for physical disabilities, and children who are not allowed to attend school because of their gender, their background, or their citizenship.⁴⁷ The book ends with a hope that students become inspired and use the information to take action to influence public opinion and political will.

⁴⁷ The book, published in 2011, uses the figure 100 million; according to the 2013-14 Education for All Global Monitoring Report the number of children who are not in school is 57 million as of 2011, half of which are in conflict-affected countries. See *2013 Education for All Global Monitoring Report – UNESCO*. <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/efareport/reports/2013/2013-report-epub-en#68>

Each “chapter” is a two-page spread combining photos, stories, and voices of children to create vignettes of traditional and non-traditional schools across the world. The stories of innovative solutions typically highlight a local member of the community. Throughout the narrative, key terms and concepts are explained in simple terms. For example, sustainability is defined as “a way of building and living that meets people’s needs now, while leaving enough resources (including things like clean air and water) for people in the future. In a lot of cases, building sustainably also costs less money” (p. 7). The innovative schools include schools on boats in Bangladesh (complete with WiFi), schools in the remote Brazilian rainforest powered by solar panels that allow for online learning programs, and a school built in Burkino Faso using local materials and designed by the son of the village chief who earned a scholarship to study architecture. The vignettes alternate between these structural innovations to describe how cultural barriers have been overcome, such as: a) a school in the Himalaya region of India that teaches children in the local language and culture of Tibetan Buddhists; b) money provided to families for uniforms and schools supplies; c) an allotment of free rice to allow children picking garbage for food in Cambodia to attend schools set up near the landfills, and d) contributions collected by community groups in Kenya to pay the dowry for girls promised in marriage at a very young age to much older men. Other vignettes address the issues of migrants, refugees, orphans, and street kids, and solutions include schools on lightweight movable carts, in converted buses, or on train platforms.

One Hen: How a Small Loan Made a Big Difference.

Ms. M uses a picture book, *One Hen: How a Small Loan Made a Big Difference* (Milway, 2008), to introduce a unit on microfinance. This picture book, based on a true

story, tells the story of Kojo, a young boy in Ghana, West Africa, who receives a small loan to buy a hen to provide a steady source of food for his family, and with the proceeds from selling extra eggs he buys additional hens which earn enough profits for him to pay schools fees. Eventually Kojo earns enough money to start his own poultry farm. The use of picture books in the upper-elementary and middle grades is a subject of discussion in the language arts curriculum. Horning (1997) notes that since picture books are designed to be read aloud to children, the vocabulary is suited to an older or adult level of reading comprehension. Emerging readers in the upper-elementary grades may be able to decode words used but may also consider these books too childish. At this stage of their development, children learning to read independently want to emulate “big kids” according to Horning (1997) and are attracted to chapter books sized and formatted like adult books, but shorter in length. Palumbo and Sanacore (2009) suggest the use of picture books in a spiral curriculum as a strategy for struggling readers in order to scaffold academic complexity. Picture book used as read-alouds also allow teachers to introduce difficult subject in a way that is less threatening to children.

Game-based Simulations

Ms. S and Mr. R shared lesson plans that use game-based simulations to demonstrate inequitable resource distribution. The challenge for many global educators is to help children understand big numbers such as the millions of children who currently do not have access to primary school. Equally important is the development of empathy for people they do not know and whose lifestyle and culture they do not understand (Bachen et al., 2012). Wiggins and McTighe (1998) stress “the development level of students will determine the extent to which conceptualization is appropriate” (p. 9). According to early

research conducted by Remy et al. (1975), children do not distinguish their nation as a separate entity or grasp the relationship to their town and state until they reach the age of ten or twelve. Game-based learning reflects principles of constructivist theory which promotes situated context for learners (Bachen et al., 2012). Simulations have been used by intercultural educators since the 1970s to prepare sojourners for the challenges faced when living and working abroad, specifically practicing recognition of cultural differences that act as a barrier to communication and understanding. Fowler and Pusch (2010) stress that simulations are meant to practice a set of skills to be used in the future and, rather than focusing on winning or losing, intercultural simulations heighten the impact of conflicts that arise as a result of different conceptions of time, language barriers, and imperfect information.

Ms. S adapted the *Oxfam America's Hunger Banquet*® to create the *Alligator Paper Craft* in order to teach about universal access to education, but notes that it can be used “as a metaphor for how world resources including food, healthcare, clean water, and access to education are inequitably distributed.” Students are divided into three groups and given materials to complete an art project. The groups represent different levels of income and the group representing the wealthiest receive all of the supplies they need to complete the paper alligator (colored paper, scissors, green crayons, glitter, etc.) without sharing, while the middle group will get significantly less of the supplies to share, and the third group will get the bare minimum of supplies making it difficult, if not impossible, to complete the art project in the time period allotted. According to Ms. S, the *Alligator Paper Craft*,

...is meant to demonstrate resource disparities in a manner that children can understand and digest without overwhelming them with the enormity of the world's problems. It is meant to make them think, and encourage them to be fair, just and equitable in their dealings with the world.

Mr. R also shared a lesson plan dealing with resource distribution, *Making the Pieces Fit*, originally published by the Population Reference Bureau but now out of print. He writes that it is “pertaining to resource rich and resource poor areas of the world and how ‘people dynamics’ play out toward an unscripted outcome.” In this simulation, students are divided into four groups and assigned the same task to “meet the needs and wants of a country” (p. 133) but given different resources according to the fictitious country to which they are assigned. By requiring them to trade resources, the students discover the challenge of completing the task with inadequate resources and in the debriefing questions they are asked to reflect on how this may have contributed to conflicts between groups (countries) and on their feelings when they realized that resources were unequally distributed. The objective of the lesson is to help students understand the global economy and the interdependence of all nations.

These types of simulations are also useful for helping students understand the relative privilege of some Americans compared to their peers in other parts of the world. (Merryfield, 1998). While this age group may not be ready to understand the hegemony of the United States in creating many of these inequities, children in this age group nevertheless understand fairness and equitable distribution of goods (just imagine what happens when one kid gets more cookies than another—all hell breaks loose).

Selection of Lesson Plans for Phase II: Sociocultural Analysis

There is an activity in the materials from *Facing the Future* that illustrates the complexity and overlapping of global education issues: the activity creates a spider web when a ball of yarn is tossed from one participant to another.⁴⁸ Each student is given a different Global Issues Card that reads, for example: Poverty; Education; Population Growth; Peace and Conflict; Environment; Healthcare, etc. The first student reads the global issue on his or her card and tosses the yarn to another student who must make a connection to his or her global issue; for example, people in Poverty have less access to high quality Healthcare. The ball of yarn is tossed to another student who provides a connection from the previous issue to his or her issue, i.e., Healthcare is related to Education because if you are sick you can't go to school. When all of the students are holding a part of the web, a tug from one end illustrates the interrelatedness of all of these global social issues. I use this activity to illustrate the challenge of coding global education themes and global social issues into distinct categories given the complexity and interrelatedness of these themes and issues. However, the strongest and most frequent tug on the thread connecting the global education lesson plans collected in the first phase of sampling connected to the issue Hunger, the subject of discussion in the next chapter. I primarily discuss the following five lesson plans utilized by teachers in my sample or noted in the resources of these lesson plans, however I briefly discuss other hunger related lesson plans as illustrative examples of different themes that emerged:

1. Heifer International's *Read to Feed*®,
2. *Trick-or-Treat for UNICEF* produced by TeachUNICEF,

⁴⁸ "Making Global Connections" (p. 30-37) in *Facing the Future: People and the Planet* (2006). *Engaging students through global issues: Activity-based lessons and action projects*. ISBN 0-9711005-5-1

3. Free the Children's *Agriculture and Food Security*,
4. iEARN's *Finding Solutions to Hunger*, and
5. Food and Agriculture Organization of the United Nations (FAO) *Ending World Hunger Badge*.

In chapter 6, I discuss themes that emerged from the micro-analysis of the five lesson plans above and discuss *Pennies for Peace*, a lesson plan designed as companion to Greg Mortenson's book, *Three Cups of Tea: One Man's Journey to Change the World...One Child At a Time*. I also "fished my wish" and include two online games: 1) *Get Water!*, a mobile game available as an iTunes App developed to support *charity: water*, and 2) *Peace Corps Challenge: Welcome to Wanzuzu*. I purposely chose two online games because, as Squire (2011) states, "games are emblematic of a broader shift toward participatory culture and suggest ways of structuring educational experiences" (p. 15). I conclude by describing the genre of Peace and Conflict and Human Rights Education represented in the sample of lessons plans.

Reflection: What is a Lesson Plan?

The title of this chapter is inspired by the classic children's book, *From the Mixed-Up Files of Mrs. Basil E. Frankweiler* by E. L. Konigsburg, in which two runaway children are invited to search through the idiosyncratic files of Mrs. Frankweiler to solve the mystery of a sculpture believed to be the work of Michelangelo.⁴⁹ This title came to me as I was searching for lesson plans online, sorting through broken links, and following circular links that never seemed to direct me to the resources promised. The title of this chapter also highlights my bias regarding the definition of a lesson plan. According to the

⁴⁹ See *From the Mixed-Up Files of Mrs. Basil E. Frankweiler* – Scholastic.com.
<http://www.scholastic.com/teachers/book/mixed-files-mrs-basil-e-frankweiler#cart/cleanup>

traditional definition, a lesson plan should: a) include a title b) indicate grade level, c) describe objectives, d) list steps or instructions for executing the lesson, and, e) provide assessment procedures. I also expected lesson plans to indicate the subject discipline (e.g. language arts, math, science, etc.) and indicate alignment or correlation with national and state standards. I found very few lesson plans that included all or even some of the above items. Many of the lesson plan search engines and NGOs publishing lesson plans also require users to register with a name and e-mail address. I now have an inbox flooded with e-newsletters, marketing pleas, and other “chatter” that accompanies these materials—over 700 at last count. Additionally, after visiting one website in particular, the anti-virus software installed on my computer to detect malware and tracking cookies reported 99 infections as opposed to an average of 24 infections in a typical week. In a critical discourse analysis of textbooks, Agiro (2009) observed that teachers simply do not have the *time* to sort through these materials.

CHAPTER 5

NOT YOUR MOTHER'S ETHNIC FOOD FEST:

CONSTRUCTIONS OF HUNGER IN GLOBAL EDUCATION LESSON PLANS

Hunger is an issue that is prominent in the consciousness of children in the United States—more so or less so depending on socioeconomic status. Children living in high-poverty circumstances who receive Free and Reduced Meals (FARM) know about hunger firsthand—Bread for the World cites a statistic from the USDA that “of the more than 20 million children who receive free or reduced-price lunches each school day, less than half receive breakfast and only 10 percent access summer feeding sites.”⁵⁰ Canned food drives sponsored by a school, church, or scouting organization bring awareness of hunger to children across many family income levels. Children also observe the cultural landscape while sitting in the back of a minivan, bouncing on a yellow bus, or riding in a metro railcar as they travel to and from school; as they look outside the window they derive cultural meaning from billboards calling attention to hunger awareness campaigns and the buildings they pass that house food pantries. I wonder, too, how many children still get scolded to eat all of their dinner because there are starving children in _____ [fill in the blank of developing country]?

The title of this chapter is inspired by a series of cookbooks published by Harvard Common Press.⁵¹ In my personal favorite, *Not Your Mother's® Make-Ahead & Freezer Cookbook*, the author Jessica Fisher (2012) writes:

We are no different from our predecessors in wanting shortcuts to get us to dinnertime faster and more economically. However, modern-day “convenience”

⁵⁰ *Hunger and Poverty Facts – Bread for the World*. <http://www.bread.org/hunger/us/facts.html>

⁵¹ Used with permission. A. Salomone (personal communication, April 23, 2014)

items are no longer “the best thing since sliced bread.” They can take a huge bite out of one’s budget, and they usually aren’t the healthiest food choices around.

There is a better way (p. 3).

This quote demonstrates how the modernism paradigm of economic development (whether in the so-called “First World” or “Third World”) has created some unhealthy solutions both for individuals and the health of the planet. In this chapter, I interrogate my third research question: How is meaning constructed and produced through the signs and signifying systems embedded in global education lesson plans? Hall (1997) defines signs as the *form* of language and *the idea or concept* that it communicates is the signified, however he stresses that meaning is filtered through externally and internally understood cultural and linguistic codes. I ground my analysis in postcolonial theory which looks at the world through the lens of imperial aftermath in order to illuminate the taken-for-granted inequities that are a legacy of these oppressive systems. I chose the global social issue hunger because first, throughout the history of global education alleviating hunger has been the hallmark of American charitable giving as well as a strong motivator for global education in America’s schools; second, hunger and the association with resource distribution is a dominant theme in the lesson plans submitted by teachers; and lastly, hunger is an issue of significant impact to communities across the United States, in many classrooms, and the lives of millions of children worldwide.

K-W-L Chart: Organization of the Chapter

To organize this chapter, I use a pedagogical tool commonly used by teachers—the *K-W-L Chart*—a graphic organizer to help children in grades 3-8 focus their research on a topic by asking them to fill in a 3-column chart with the following guiding

questions: 1) What do I Know? 2) What do I Want to know? and 3) What have I Learned?⁵² In the first section, I describe what I knew about representations of Hunger in the figured worlds of children and global education discourses before I began my analysis, specifically the limitations of the ethnic food fest approach. In the next section—What do I *Want* to know?—I “asked” the lesson plans the following question: How do these lesson plans construct the causes and solutions to hunger? I began with this simple, singular question in order to allow other questions to reveal themselves through a discursive process of looking at text to generate questions, stepping away from the text to investigate the societal context that may answer these new questions, and returning to the text to apply this context to the analysis (Reisigl & Wodak, 2001). Hall (1997) describes a discursive approach as being “more concerned with the *effects* and *consequences* of representation—its ‘politics’” which “regulates conduct, makes up or constructs identities and subjectivities, and defines the way certain things are represented, thought about, practised and studied” (p. 6). The lesson plans selected for analysis are drawn from the responses I received from teachers, however I draw on other examples from the corpus of lesson plans I collected to illustrate concepts and themes represented across many of the lesson plans. I conduct a fine or micro-analysis of the details of language-in-use with three lesson plans: Heifer International’s *Read to Feed*, *Trick-or-Treat for UNICEF*, and Free the Children’s *Agriculture and Food Security*. I also discuss two additional lesson plans, iEARN’s *Finding Solutions to Hunger* and Food and Agriculture Organization of the United Nations (FAO) *Ending World Hunger Badge*, to highlight examples of comprehensive, teacher-friendly resources. Appendix C provides a list of the lesson plans

⁵² *Printout K-W-L Chart – ReadWriteThink*. <http://www.readwritethink.org/classroom-resources/printouts/chart-a-30226.html>

I discuss in this chapter and the next with 1) a description of the NGO that produced materials, 2) links to the lesson plans and 3) links to associated media described in the analysis which follows.

What do I Know? Food Fests and Hunger Banquets

In a workshop on culturally-responsive pedagogy, Ladson-Billings (2010) highlights how supermarket aisles reflect the exotic treatment of “non-White” cultures.⁵³ She related a story about how she likes to stand in the “Ethnic Food” aisle of a supermarket in Madison, Wisconsin and befuddle a clerk by asking where the spaghetti is located and then pointing out that pasta is associated with ethnic Italian cuisine. She uses this story to illustrate how terms such as ethnic to describe Latino or Asian food continue to construct transnational migrants from these regions as foreigners or outsiders of mainstream American culture. Perry (2001) states,

As the norm and standard, white culture has no definition, only those who *deviate* from the norm have “culture.” And therein lies the toxicity of the construction of white as the (cultureless) norm: it serves as a basis on which to measure the humanity and social standing of others (p. 60).

Just as folktales to teach about different cultures reinscribe static cultures, ethnic food fests continue a pedagogical legacy that treats cultures that do not fit White, Anglo-Saxon culture as exotic. In 1995, Collins et al. stated,

Since the 1950s, area or culture studies have been a part of many precollegiate curriculums, and in many states culture studies have been mandated. Yet despite

⁵³Ladson-Billings, G. (2010, March 11). *The meaning of CULTURE in mathematics education*. Workshop presented at the Helping Mathematics Teachers Become Culturally Relevant Educators: New Tools for a New Generation Conference, Maryland Institute for Minority Achievement and Urban Education, College Park, MD. Related paper <http://education.umd.edu/mimaue/institute/symposium/2009/home>.

almost 40 years of culture studies and programs, curriculums featuring holidays and food festivals, which contribute little to intercultural understanding, still seem to be the extent of the offerings in many schools (p. 5).

Today, almost 20 years since the above was written, ethnic food fests and international days are *still* a part of the elementary curriculum. Complex global social issues such as hunger, access to safe water and sanitation, and education for all the world's children call for a pedagogy of global education beyond superficial cultural food festivals, a study of atlases, or research into the contributions of ancient civilizations to modern society (Roberts, 2007). These activities are comparable to the first level of Banks' (1994) typology of transformative multicultural education: the additive or contributions approach to multicultural education which adds superficial bits and pieces of cultural elements, but does not signal deep reform of the curriculum as a whole. The problem with the food and festival approach is that it obscures everyday reality and fails to address the disconnect of traditional (romanticized) cultural portraits and the realities of poverty and inequity as a result of modern globalization.

Oxfam America's *Hunger Banquet*® is an iconic intercultural simulation used to demonstrate these inequities. It is frequently replicated and adapted many times such as in Ms. S's *Alligator Paper Craft*. The description on their website, reads:

Life isn't fair—and neither is this. At an Oxfam America *Hunger Banquet*®, the place where you sit, and the meal that you eat, are determined by the luck of the draw—just as in real life some of us are born into relative prosperity and others into poverty.

At a *Hunger Banquet*, participants are served a) a well-balanced, b) a substantial meal with plates and silverware, c) a less healthy a bowl of watery rice or beans, or d) nothing at all. The *Hunger Banquet* is aged for middle/secondary students and also includes resources for community groups. The purpose of this simulation is to examine the socio-economic and political factors, including power, inequality, and discrimination, that have caused or maintained inequitable resource distribution and lead to negative human conditions such as hunger. A critical global perspective also argues for a fair distribution of the earth's resources and a more just society, locally and globally (Calder, 2000). The reflexive dimension of global citizenship education, according to Davies (2006), is different from the outward investigation of other cultures in that it strives to uncover the root causes of conflict and inequities.

What do I Want to Know? Causes of Hunger and Solutions

Heifer International Read to Feed.

Heifer International is a nonprofit, humanitarian organization that solicits donations in order to purchase livestock, and provide training in their care, for families in over 40 countries including the United States. In addition to cows, goats, llamas, and rabbits, donors can choose from a gift catalog to designate that their contribution be used to purchase trees, irrigation pumps, biogas stoves, or to send a girl to school. The sustainable development and empowerment philosophy of the Heifer mission is captured in the motto, *Passing on the Gift*®, in which recipients agree to share the offspring of the animals they receive with another family in the community, thereby multiplying the effect of the original gift which “allows recipients to become donors.”

Several lesson plans, websites, and publications recommend Heifer as a resource for teaching about hunger. Three teachers also mentioned Heifer in their responses: Ms. S said she participated in a Heifer-led study tour to Honduras sponsored by the National Education Association. Ms. M refers to Heifer as part of the iEARN's *Finding Solutions to Hunger* project, which I will discuss later in this chapter. Ms. G wrote that her students organize a global awareness project every year for the entire school and for the past two years they organized a fundraiser to benefit Heifer. She writes,

Our class opened a Reading Restaurant last Friday in honor of Dr. Seuss' birthday. We invited parents and community members to come and be patrons at our restaurant. This year we decided to make our restaurant have a theme of Heifer International to raise awareness about the fundraiser our school is doing. Every student dressed as an animal that Heifer donates to villages in third-world countries and we read quotes, books, and poems about making a difference in the world.⁵⁴

Heifer's signature lesson plan *Read to Feed*®, is a reading incentive program in which students solicit pledges from sponsors for every book, chapter, or number of pages they read in the time period specified for the activity (Heifer suggests six weeks). The money raised can then be used to “purchase” animals for communities in need, although the materials include several footnotes stating that the monies actually go into a general operating fund and they cannot track animal purchases by donors to the recipients. In the student guide, students are spoon fed what they should say about Heifer when they solicit donations:

⁵⁴ The fundraising goal set by Ms. G's school was \$500—they raised \$1,080.92—in a school district with 83% of the students categorized as economically disadvantaged.

Tell people that Heifer International is an organization that helps families around the world and in the United States by giving gifts of livestock (animals) and training. The animals help families have nutrition (food to be healthy) and income (money) from selling products like eggs, yarn, or cheese (p. 2).

On each page that follows there is a picture of a smiling child holding an animal and a description of what purchasing that animal provides to communities in need, for example:

Cow: Hurray for heifers—that’s a female cow that has not yet given birth to a calf. A quality dairy cow can produce four gallons of milk a day—enough for a family to drink, share with neighbors and sell for cash. The sale of surplus milk earns money for school fees, medicine, clothing and home improvement (p. 3).

I highlight this example because it includes information that is “assumed to be known or inferable” (Gee, 2011, p. 13). First, someone who grew up in a city might not make the connection between breeding a heifer and milk production the way someone raised on a dairy farm would. Second, the mention of school fees in the Cow description refers to the practice prevalent in developing countries of charging fees to attend school which may also include the purchase of uniforms and books. Families who do not have the resources to send of their children to school, often send only the boys and as a result 31 million girls around the world are not able to attend school. This is a consequence of structural adjustment programs imposed by The World Bank that required governments in developing countries seeking development aid to reduce expenditures by reducing public deficits and shift resources to the private sector. Subsequently, communities needed to take a larger role in the financing and maintenance of schools resulting in school fees.

If you read the statement above out loud, the intonation starting with “Hurry for heifers” signals excitement and congratulatory feelings. This is in contrast to the seriousness of the global issue described above. The same upbeat, cheerleader tone, is reflected across the materials designed for students. In the *Read to Feed Leader’s Guide* it lists “Quick and Easy Steps” for starting the program, including the suggestion that teachers “Develop a motivation and reward system to encourage your group to reach its goals.” To keep students motivated, Heifer suggests “displaying the group’s progress” by creating a class fundraising page on the Heifer website. Other incentives include “providing rewards,” such as bookmarks downloadable from the website. Lastly, the guide advises teachers to keep students motivated by “Teaching children more about the issues of hunger and poverty to help them see what a valuable contribution they are making to the solutions” (p. 3). However, Heifer does not provide teachers with background information on the issues of hunger and poverty in the *Read to Feed* materials.

Heifer claims that their global education lesson plans on the *Read to Feed* Resources website “will help you provide your students with knowledge that will help them understand and appreciate the connections between people, their actions and the environment.” Yet, the lesson plans available for grades 3, 4, and 5 include culture studies and math problems. Only one lesson plan promotes a critical perspective, however, the topic relates to air pollution and the environment rather than Heifer’s mission which is the eradication of hunger and poverty. Because the causes of hunger and poverty are not problematized, the lesson plans on the Heifer website do not help develop global competence on this issue—they superficially ask students to recognize

perspectives with very little context. In essence, they become marketing promoters for Heifer's fundraising.

A student participating in the *Read to Feed* fundraiser would probably be able to communicate to a potential sponsor the mission and activities of Heifer, but likely unable to discuss root causes of hunger and sustainable solutions to hunger, including the unintended consequences of introducing nonnative species or Western solutions into other cultures and biospheres. One of the criticisms of Heifer's development model includes not being sensitive to local conditions by introducing livestock that are not indigenous to a region (Rosenberg, 2008). This highlights a complex issue that is worth exploring with children to help them understand that there are no easy answers and even well-intentioned solutions may have unintended consequences. For example, in an essay in *Rethinking Globalization*, former Haitian president Jean-Bertrand Aristide tells the story of how in 1982 international aid agencies purposefully killed off the entire population of Creole pigs in Haiti claiming they were sick and could spread diseases to countries in the North. The Creole pigs—raised by up to 85 percent of rural households—adapted to Haiti's climate and could survive on readily available food scraps. Unfortunately, the replacement pigs from Iowa required imported feed, expensive shelters, and clean water that was unavailable to most of the existing human population—they also did not taste as good (Aristide, 2002).

Trick-or-Treat for UNICEF.

The next lesson plan I discuss is *Trick-or-Treat for UNICEF*, an iconic fundraiser that Ms. C carries out each fall. *Trick-or-Treat for UNICEF* began in 1950 to enlist children to collect coins instead of candy on Halloween to fund UNICEF projects. Many

Americans who attended school in the United States have some familiarity with this project through a campaign organized in either a school or church. I recently asked a couple of undergraduate students if they were familiar with *Trick-or-Treat for UNICEF* and both remembered participating as elementary students through their school and church, however, neither could explain the purpose or where the money would go other than to help poor children. TeachUNICEF is also one of the largest producers of lesson plans pertaining to sustainable development. The mission of TeachUNICEF is:

...to support and create well-informed global citizens who understand interconnectedness, respect and value diversity, have the ability to challenge injustice and inequities and take action in personally meaningful ways. We hope that in providing engaging and academically rich materials that offer multiple voices, we can encourage the exploration of critical global issues while presenting opportunities to take action.

They describe themselves “as a portfolio of free global education lesson resources” for grades Preschool, Kindergarten through Secondary (PK-12), however, while there were several lesson plans in the TeachUNICEF database, far fewer were at the elementary level compared to middle/secondary.

In the *Trick-or-Treat for UNICEF* 2013 Teacher’s Guide for grades 3-5, a welcome letter from “The Education Team, U.S. Fund for UNICEF” tells readers that for the first time the lesson plan will focus on a theme, and the theme for 2013 is hunger and malnutrition. Similar to my reading of the Heifer’s *Read to Feed* materials, I “asked” the *Trick-or-Treat for UNICEF* lesson plan how it defines the causes and consequences of hunger. My first (and surprising) impression was that it has something to do with

breastfeeding, given the number of times the lesson plan mentions it in the background materials, handouts for students, and accompanying videos.

Malnutrition, the reader is told, is responsible for one-third of all child deaths in developing countries and contributes to the perpetuation of poverty. The background information stresses that malnutrition is a chronic problem which “contrary to popular belief” has a greater bearing on rates of child mortality than famine or war. The introduction and subsequent section, Defining Malnutrition, are brief. The Defining Malnutrition section is only four, short, 1-3 sentence paragraphs, yet in each paragraph there is a reference to prenatal care or breastfeeding. In paragraph 1, it states “In the majority of cases, the lethal hand of malnutrition and poor breastfeeding habits is more subtle” such as the negative effects on cognitive growth. In paragraph 2, we learn that malnutrition is a result of several factors including “poor care and feeding practices.” In paragraph 3, we find “Malnutrition’s most devastating impact is in the womb,” and lastly, in paragraph 4, the text claims that “...more than 60 percent of all children are not exclusively breastfed for the vital first six months.” The solution to chronic malnutrition, according to UNICEF, is nutritional interventions (to supplement breastfeeding after the age of six months) that the text claims has “broad global acceptance.” The solution promoted by UNICEF is a protein paste made from peanuts. At the end of the *Trick-or-Treat for UNICEF* lesson plan, students are given math problems to calculate “What the Money You Raise Will Buy,” such as how many packets of “therapeutic food” can be provided to children in developing countries (p. 19). Two things struck me: 1) the construction of mothers as contributing to the problem; and 2) the number of references to breastfeeding in the teacher’s guide and accompanying videos.

Lesson 1 focuses on the causes and effects of malnutrition and includes a handout for a case study of Ifrah, a baby in Somalia brought to a UNICEF clinic by her mother to be treated for malnutrition. In the extension activities, teachers are encouraged to show the video, *Inate's Story: Fighting Malnutrition in Ethiopia*, which shows a mother and baby visiting a UNICEF clinic. The narrator tells the viewer “the mothers are also taught about the importance of breastfeeding their babies for the first six months,” while Inate’s mother tells the viewer through an interpreter that she was too busy working in the fields to take care of her child. In a later scene, another mother is shown breastfeeding her child in the background while a doctor explains the importance of maternal education. In the PDF document that is the complete lesson plan, there are a total of 15 photographs, 6 of which depict mothers holding or feeding a baby. In the text and in the information, there is no mention of fathers. In other words, the photographs and video construct Third World Mothers as the problem.

As I read the materials and watched the video a few thoughts came to mind. Why are they talking about breastfeeding so much? There are many myths and taboos around breastfeeding in America and I imagine this would be a difficult topic for teachers in conservative communities to teach. In the United States, breastfeeding is still discouraged in public and myths associated with breastfeeding abound. More to the point, imagine a phone call from an angry parent. So why the emphasis on breastfeeding in the TeachUNICEF lesson plan and video? I found a clue in a post from an Islamic website promoting the benefits of breastfeeding to Muslim mothers:

Breastfeeding is rapidly declining not only in urban areas but also in rural areas. There are many reasons such as the influence of the western and industrial

culture, the dramatic changes in the structure of Islamic and Third-World societies, and promotion of bottle feeding by multi-nationals. The baby food companies are the vital cause of the decline of breastfeeding in developing countries. The companies saw the potential of increasing their sales and profits to the large and rising infant population of the developing world. The sales of these companies to the Third World alone have already exceeded \$8,000m annually (Al-Bar, n.d.).

This article further claims that according to the World Health Organization (WHO) and the United Nations Children's Fund (UNICEF) the *companies* that manufacture baby food are "...the number one killer of babies in the Third World..." and recommends governments ban the advertising of formula. This is a very inflammatory statement. I did not find evidence on the WHO or UNICEF website to support the claim that formula is the number one killer, but I did find the International Code of Marketing Breast-Milk Substitutes (WHO, 1981) that bans the practice of giving formula samples out to mothers. Krasny (2012) describes an exposé by *New Internationalist* in 1973 that uncovered how marketing practices by Nestlé's "got Third World mothers hooked on baby formula" by giving significant funding to the medical community in exchange for handing out free samples of formula. A subsequent report in 1974 by British aid agency *War on Want*, exposed vigorous marketing to new mothers going so far as to send women dressed as nurses to the homes of new mothers to sell them on the advantages of formula over breast milk. The report also details the devastating effects as a result of convincing mothers that formula-feeding is healthier and the new, modern ideal; e.g., mothers who did not have

money to purchase sufficient formula watered down the powder with polluted water, increasing malnutrition and child mortality.

I looked at the *Trick-or-Treat for UNICEF* curriculum again with this new perspective and watched the video again. The lesson plan and videos do not explain what caused the decline in breastfeeding. The term “breastfeeding” is also not one of the vocabulary words. The reader is left to make assumptions. The teacher is also not provided with background information about this scandal. My initial impression from watching the TeachUNICEF videos was that these women didn’t know any better, reinscribing the belief that it is their fault that their children are starving. More accurately, a natural human process was disrupted. To refer to countries in sub-Saharan Africa, for example, as underdeveloped, continues to compare Africans’ values to a Western ideal of modernization. Unfortunately, the ideals of modernization deny the value of traditional cultural values and behaviors. The Victorian belief in the inferiority of Africans in the mid to late 19th and early 20th centuries legitimized imperial expansion. Missionaries argued that governments had a responsibility to civilize the less fortunate and viewed education as the best vehicle for the spread of Christian enlightenment. In addition to the literacy skills necessary for reading the Bible, the missionary schools represented the means for inculcating the Africans with the cultural values of the colonizing empire, and the Christian work ethic legitimized manual labor as a means of moral uplifting. What the colonial governments strived for was a workforce only literate enough to obey commands, and the missionary schools provided the means to do this cheaply.

The Christian mission was viewed as critical to the civilization of the indigenous Africans by ridding them of their traditional forms of religion and lifestyle (Nworah,

1971). The definition of a “heathen” by the missionaries and society at large attacked traditional African values and social structures including polygamy, polytheism, modes of dress or undress, the domestic role of women, and the worship of places or animals (MacKenzie, 1993). Blogger, Radical Catholic Mom (2008), relates her initial discomfort visiting Ecuador and Costa Rica where women do not share the taboo against baring their breasts openly in public to breastfeed. The titillating naked breast photos captured by *National Geographic* are evidence that this taboo is a Western construction inflicted on other cultural norms. Boyte (1992) points out

The widespread acceptance by all the natural cultures of uninhibited exposure of this child feeding anatomy is exactly why the Geographic has always had a source to photograph. These innocent natives could never have conceived how much titillation would be stirred in the males of our supposed advanced culture by images of their body, which they took for granted.

Free the Children.

Free the Children was founded in 1995 by Craig Kielburger “a normal, middle-class kid from the suburbs [who transforms] into an activist fighting against child labour on the world stage of international human rights.”⁵⁵ At age 12, Craig was moved by an article in the newspaper about a young boy sold into slavery and was inspired to travel to South Asia for seven weeks where he “journeyed through slums, sweatshops and back alleys,” returning home to recruit his friends to raise money to build a rescue home in India. As the mission and scope of his endeavors grew, Craig Kielburger was joined by his brother Marc and together they created *Adopt a Village*, an holistic approach to development “to empower a community with the means to forever lift itself from

⁵⁵ *Our Story – Free the Children* <http://www.freethechildren.com/about-us/our-story/>

poverty.”⁵⁶ I learned of *Free the Children* from an essay in the Rethinking Schools publication *Rethinking Globalization*; Peterson (2002) writes that he uses the example of Craig Kielburger as an example with his students on how to take action against injustice. I also found links to *Free the Children* in the resources section of different websites for global education practitioners. There is an overwhelming number of resources on the *Free the Children* website to support their many awareness campaigns including their *Junior World-Changers Kit* that includes several lesson plans organized around their development model.

In 2012, *Free the Children* received \$9.6 million from PotashCorp to develop its fifth pillar, *Agriculture and Food Security*.⁵⁷ In the introduction to the *Agriculture and Food Security* lesson plan, *Free the Children* describes PotashCorp as a “crop nutrient company that plays an important role in global food production” (p. 2). In contrast, PotashCorp describes itself as a fertilizer company. This is an example, using the Connections Building Tool described by Gee (2011), of how the choice of vocabulary controls perceptions and behavior and, thereby, controls reality. By choosing “crop nutrient company” *Free the Children* distance themselves from controversies related to the role of agri-businesses in developing countries. Globally, environmentalists and sustainable development experts criticize the use of chemical fertilizers and genetically engineered seeds as non-sustainable and non-organic. Environmental activist Dr. Vandana Shiva (2014) writes: “Control over seed is the first link in the food chain because seed is the source of life. When a corporation controls seed, it controls life, especially the life of farmers.” Shiva directs her critique and activism at Monsanto’s

⁵⁶ The five pillars of *Adopt a Village* are: (1) education, (2) clean water and sanitation, (3) health, (4) alternative income, and (5) agriculture and food security.

⁵⁷ See <https://charityvillage.com/about-charityvillage.aspx>

monopoly of the cotton seed industry in India made possible by the 1988 Seed Policy imposed by the World Bank that required the Government of India to deregulate the seed sector. Consequently, what used to be a shared resource amongst farmers became Monsanto's "intellectual property" from which they could collect royalties. This raised the price of seed and plunged farmers into deep debt resulting in a "suicide epidemic" in India's cotton belt, according to Shiva. The choice of sanitized language—crop nutrient as opposed to fertilizer—obscures this connection to controversies related to the operations of multinational companies like Nestlé and Monsanto in developing countries.

The *Agriculture and Food Security* lesson plan is 14-page PDF that includes a rationale for the unit and three lessons: 1) Introductory Lesson: The Three Key Elements of Food Security (p. 4-5); 2) Core Lesson: Growing the Food We Need (p. 6-8); and 3) Concluding Lesson: How does your Garden Grow? (p. 9-10). The introductory webpage for the lesson plan includes the following statement:

This curriculum package was created to provide educators with a comprehensive lesson on the purpose and inner workings of the Agriculture and Food Security pillar. With this knowledge, students will learn the value of their participation in Free The Children programming and understand the contribution they have made to address the problem of global hunger (p. 2, para. 2)

I scanned the lesson plan for evidence of "comprehensive" information. In the introduction, we are told:

One of the most pressing issues directly impacting poverty alleviation today is the growing challenge of food security, the availability of and access to an adequate

amount of healthy, nutritious food that meets populations' dietary needs and food preferences (p. 2, para. 1).

A school with food and clean water programs ensures that girls can attend, preventing them from walking long distances to fetch dirty water from rivers. A medical clinic with alternative income programs ensures that the community can afford treatment and health care becomes sustainable for years in the future (p. 2, para. 2).

The new agriculture and food security pillar focuses on innovative farming techniques and water management projects to help ensure developing communities have access to self-sustaining food sources, directly impacting their health, access to education and life outcomes (p. 2, para. 3).

This is the extent of the background information provided to teachers, *within this document*. There is also no discussion of the *Adopt a Village* program, however, stories from the field can be found in a section of the website. Unfortunately, links to these stories are not included in the *Agriculture and Food Security* lesson plan document so unless a teacher thinks to look for them the above is all that a teacher would know about food security and *Adopt a Village* without prior knowledge. As I mentioned above, there is an overwhelming amount of materials on the *Free the Children* website, and given time to wade through them a teacher unfamiliar with food security issues may find more information that would inform his or her understandings, however in a scan of the webpages and documents I did not find evidence of *comprehensive* information. I continued my scan of the lesson plan for claims and information provided to teachers and students about food security. Gee (2001) suggests looking at text as an “outsider” to

question what seems strange in order to illuminate how text makes assumptions that the reader shares taken-for-granted, insider information; he calls this the Making Strange Tool. Following each statement I provide a resistant reading in italics of the statements outlining the procedures of the lesson plan as if I were a teacher that has little to no understanding of development issues:

Step 1. The new agriculture and food security pillar focuses on innovative farming techniques and water management projects to help ensure developing communities have access to self-sustaining food sources, directly impacting their health, access to education and life outcomes (p. 4)

- *Current farming practices in developing countries are old fashioned, out of date, and behind the times. Developing communities need someone to show them new, modern techniques, although I'm not a farmer so I don't know what that would be. They also don't conserve water. What is the connection of food to education?*

Step 2. Working with [student] suggestions [of the meaning of food security], establish a clear definition. Food Security-a condition in which all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.

(Definition from the Food and Agriculture Organization of the UN) (p. 4).

- *This looks like a definition to me, however, I don't know why some people do not have access to nutritious food unless there is a famine like the one in Sudan. I'm not sure I would be able to help my students move beyond this definition. Does physical access mean an actual plate of food? What is unsafe food?*

Step 3. Then ask what each “Availability,” “Accessibility” and “Application” might mean: a) Availability – Having sufficient quantities of food available to all people at all times; b) Accessibility – Having physical and economic access to nutritious and culturally acceptable food; c) Application – Applying knowledge of

basic nutrition, safe food use and care with clean water, proper sanitation and health care to achieve well-being. (Definitions are based on food security definitions from the World Health Organization and Ryerson University's Centre for Studies in Food Security)

- *What do they mean by culturally acceptable food? Does proper sanitation mean washing their hands before cooking? Is this something they don't think to do on their own?*

This exercise illustrates the lack of high quality background information provided in this lesson—a common theme in many of the lesson plans I found. The lesson plan assumes that teachers have an awareness of issues that contribute to food *insecurity* and the lack of contextual information perpetuates simplistic assessments that developing countries are in need of guidance. The description of the *Adopt a Village* development strategy states that one of the outcome goals of the *Agriculture and Food Security* pillar is to “Change Behavior: Community members practice environmentally sustainable ways of producing food.” Outdated farming practices are blamed for inadequate food production:

Existing agricultural practices in rural communities in the countries where we work are based on systems that are hundreds of years old. These agricultural practices are no longer able to ensure self-sufficiency and adequate livelihoods amongst subsistence farmers in these communities. Increased capacity is needed in order to address the challenges of increasing desertification and shifting weather patterns.

The Modernism paradigm blames “underdevelopment” on what it considers to be the hanging on to traditional cultures. The human capital style of education with its focus on “modern” values conflicts with the values of many indigenous populations; specifically

the focus on the individual, central to Western culture, that goes against tribal and family kinship systems which may prescribe individual role behavior or emphasize collective behavior. The Eurocentric view of this is that these countries are unwilling to sacrifice traditions for modernization which results in low economic growth. The modernism paradigm, however, fails to account for a history of Western domination, exploitation, and colonization whose piracy caused the deficit in human capital.

Myers (2010) states “One of the basic principles of critical globalization studies is the understanding that the historical forms of globalization have produced negative consequences for some groups as well as the environment” (p. 108). The development strategy espoused by the modernization school of thought valued industrialization consistent with neoclassical economic theories of a market-driven economy. The growth of industry, they believed, would lead to an improved standard of living, resulting in greater consumer consumption of goods (McMichael, 1996). This linear progression toward modernization stimulated a migration from rural to urban in many countries and resulted in the creation of urban centers that cannot support the influx of workers; and an agricultural base strictly for export and not subsistence. Mehmet (1997) states that the industrialization strategy contributed to the reliance of developing nation-states on foreign aid because foreign ownership by multinational corporations did little to increase job opportunities or stimulate local capacity for self-directed growth. This economic development strategy, relying on market forces, stripped the aid-dependent nation-states of their ability to attend to the well-being of their citizens (Mehmet, 1997).

What did I Learn? Observations from the Pool

One of the questions I asked when I was looking at the lesson plans was what the authors assumed as the general knowledge teachers have about the global education topic. I wondered if the background information would be incomplete or so much information that it became overwhelming. I found examples of both and everything in between. There are some lesson plans that are very brief in information and do not provide references to sources of information or resources for the teacher to find more information. Other lesson plans tended to be heavily scripted and very didactic. In this next section, I describe two lesson plans that I believe are worthy of praise. If you notice, I did not define terms like the Global Food System and Food Security in the discussion above. That is because the lesson plans above did not either. It was through my co-constructed knowledge of coming to know these materials that I came to understand these topics and identify the good from the poisonous apples.

The Global Food System and Food Security.

In a keynote speech given at the National Education Association's Global Education Summit, Merry Merryfield related a story of how a class trying to understand the Asian Tsunami made the discovery that Thailand supplies the shrimp sold in the Columbus, Ohio area.⁵⁸ This global-to-local connection helped these students understand that what happens in a remote part of the world can have a local impact. The global content was generated from the lives of students such as the products they consume, (e.g., shrimp from Thailand mentioned above), or produced by the employers of their parents. Several of the lesson plans in my initial sample discuss the global food chain and asked student to bring in their favorite food items, not to cook, but to investigate their origins—

⁵⁸ personal communication, June 27, 2009

where they are grown, how they are transported to them, where are they indigenous. This is a helpful, fun, connected way of bringing context to their lives.

A simulation from Oxfam GB goes one step further and teaches elementary students the structural barriers causing food insecurity; the game *Can You Beat the System?* is designed to help students understand that outside economic forces such as multi-national companies controlling the seed and land use policies, create burdens for small farmers. The World Food Summit of 1996 coined the term “food security” which they defined as existing “when all people at all times have access to sufficient, safe, nutritious food to maintain a healthy and active life.”⁵⁹ The word choice *security* links this discourse to the national security discourses which acts to heighten the imperative of focusing on adequate food by highlighting how the absence of food justice is a cause of tension potentially leading to conflict.

FAO Ending Hunger Challenge Badge.

The next lesson plan I discuss, I found through two very small factoids in the Heifer *Read to Feed* student guide, each prefaced by the question “Did You Know?”:

- One in eight people will go to bed hungry tonight, and
- Malnutrition means “badly nourished.” People suffering from malnutrition do not eat the right amounts of protein, energy foods, vitamins and minerals. Without the right nutrition, people can become very sick and die from common infections.

The source of the quotes was given at the Food and Agriculture Association of the United Nations (FAO). On this website I discovered the *Ending Hunger Challenge Badge*, produced in cooperation with the Youth and United Nations Global Alliance (YUNGA). The challenge badges “are intended to raise awareness, educate and motivate young

⁵⁹ <http://www.who.int/trade/glossary/story028/en/>

people to change their behaviour and be active agents of change in their local communities.” The 124-page PDF document “aim[s] to help teachers and youth leaders to prepare their sessions and group activities *without having to search for the information*” [emphasis added].

The booklet is divided into five sections. Sections one and two 1) define hunger and who is affected by hunger and 2) differentiate between acute hunger caused by famine and chronic hunger. One of the foundation lessons, *Right to Food*, introduces students to the concepts of food security and food sovereignty, defined as the right “when people are able to define their own types and models of food production and trade systems to serve their Right to Food and to safe, healthy and sustainable food production” (p. 111). This lesson plan also dispels the myth perpetuated by *Free the Children* that indigenous farming practices are the cause of insufficient food production:

There are a lot of simple, traditional techniques that farming families have passed down through generations that help to conserve the natural environment and use resources sustainably, whilst producing healthy and nutritious food. It is important that development initiatives recognize these techniques and knowledge systems as essential factors towards bringing about local food security and ensuring the sustainability of small scale farming practices (p. 48).

The next section describes the causes of hunger such as poverty, conflict, mismanagement of natural resources, and economic crisis; and the fourth section talks about solutions to hunger including the UN Millennium Development Goals, education, investment in agriculture, and microfinance. The last section, Take Action, describes activities for governments as well as students including lobbying elected leaders.

Following the background material, there are activities arranged by age group and as students get older, more complex topics are introduced.

In order to earn the badge, students must complete one compulsory activity and one elective activity that correspond to each of the above sections. The introductory lessons include activities exploring how much the typical person consumes in a normal week and how much food is wasted, a common element across many lesson plans, meant to introduce the concept of balanced nutrition and illustrate excess. One of the objectives of the lesson plan is to encourage students to change their behavior, although this seems to reinscribe the “don’t waste food because some distant child is starving” trope. The next set of lessons focuses on food production and sustainable agricultural practices. Finally, the impact of hunger is explored and the corresponding activities use art and creative writing to encourage students to communicate what they have learned about the causes of hunger and hopes for solutions. The FAO Ending Hunger Challenge Badge also introduces the Hunger Trap, the conditions of the food and agricultural industry that contribute to the cycle of poverty, such as the cost of seed, fertilizer, and machinery.

KIDS Finding Solutions to Hunger.

One of the teachers who responded to my request uses the iEARN platform to participate in the Food for Thought project that is supported by KIDS Finding Solutions to Hunger. The facilitators of the iEARN project and founders of Kids Can Make a Difference, are Jane and Larry Levine, sixth-grade teachers who developed a series of hunger-awareness workshops and listened to the frustration from teachers over the lack of time and resources available for teaching extended courses on the causes of poverty. Engaged as members of World Hunger Year (WHY), they recruited Stephanie Kempf, a

teacher and former WHY board member, to design the *Finding Solutions to Hunger* guide that was originally published in 1997. The lesson plan has four key objectives: 1) understanding hunger and food justice by asking students to examine their own eating patterns; 2) learning about how food and resources are distributed globally by participating in a hunger banquet; 3) learn the common myths about the causes of hunger and malnutrition; and 4) become problem solvers by working to end hunger, stressing the need for students to “move beyond negative feelings into constructive actions” and therefore, “Projects and discussions emphasize – not charity – but a thorough investigation into **why** people are hungry in the first place...” [emphasis in text].

What I found especially interesting and useful was the structure of the *Finding Solutions to Hunger* background information for teachers. It was very concise, no more than five pages, and provided practical tips for teachers that I did not see in other lesson plans. The tips introduced the key concepts presented in the 25 lessons in the guide, and information on how to navigate pedagogical challenges teachers might experience such as students in the classroom who may be living in a state of hunger and malnutrition. It also addressed the limitations of fundraisers for hunger relief, reminding teachers, “We cannot buy social justice...social and political forces would just as quickly, and dramatically upset the balance again.” With this brief introduction, teachers who may not be familiar with the root causes of hunger can co-construct their knowledge with students as they use math, for example, to measure the child mortality rate and explore the links between child mortality and the birthrate of families in poverty to ensure that there are caretakers for parents as they get older.

Reflections: It's Not Easy Being Critical

I love TeachUNICEF and I don't mean the institution represented by They or Their signifiers. I refer to the people I have met who work there and are extremely committed to social justice and human rights. They care about children, deeply and passionately. I also know that the staff in the education department at Heifer International *want* to have high quality lesson plans as resources for teachers, but they do not have the capacity to do it themselves. It is, therefore, difficult to be critical of friends and colleagues whose work you greatly respect. The discussion of these lesson plans are to be considered constructive critique to move the enterprise forward. I was not familiar with *Free the Children* before beginning this study but they produce a lot of materials and the reference in *Rethinking Schools* to their celebrity status made me curious.

Several of the lesson plans I found in my search, including two described above, include fundraising as the action to be taken by students. A few years ago I purchased a "Hope Basket" of chickens and rabbits from Heifer as a present to my nieces and nephews. Since then I have received several donation solicitations from Heifer in the mail. The most recent was Heifer's Christmas gift catalog complete with mailing labels and To/From stickers for holiday packages. The catalog featured celebrities like Susan Sarandon and Ed Asner hugging llamas and goats. Fogel (2012) points to a study by marketing analytics company, Paradysz, which found that one-third of over 25,000 direct-mail charity solicitations included mailing labels as a "premium," and she notes that these fundraising tactics raise a significant amount of money from people who use these labels when they pay bills, send cards, or write letters; e.g., people over the age of

sixty, the age group which accounts for 68 percent of donor contributions according to the study.

In a recent interview, Matt Damon, celebrity ambassador and co-founder of *Water.org*, relates his conversation with a girl after her village received a source of clean water.⁶⁰ The new pump meant she would have three hours of free time each day now that she didn't have to fetch water. In the exchange, Matt Damon asked her what she would do with this newly gained free time and prompted her with the development-as-discourse answer he expected to hear—that she now has more time to study. The girl told him that she didn't need to study more because she is already at the top of her class. She said she would play. He made the assumption, based on development-as-discourse, that if you give a village water the kids will jump up and down to celebrate their education. Instead he learned that sometimes they want to go play soccer or maybe sit under a tree listening to stories from their elders. This girl disrupted development-as-discourse for him and he got it. I appreciate Matt Damon's humility in sharing this story because, as I will describe in the next chapter, when aid relief projects are used to build celebrity capital and celebrity capital is used to raise funds for development projects, problems arise.

⁶⁰ See <http://www.upworthy.com/matt-damon-asked-a-cheery-13-year-old-what-shell-do-with-her-free-time-her-answer-gave-him-pause?c=ufbl>

CHAPTER 6

FLOTSAM AND JETSAM: REFLECTIONS ON FLOATING TOPICS

In the previous chapter, I examined and discussed lesson plans designed for instruction related to the global education theme of sustainable development, focusing specifically on the global social issue of Hunger. I explored how the lesson plans construct the causes of hunger and malnutrition as well as the associated solutions put forth by the authors of these lesson plans. I did this through a recursive analysis of rhetorical devices including choices of vocabulary, assertions, and metaphors. I also examined meaning constructed intertextually through the use of multimodal text (e.g. photographs, videos, font size). Through this analysis I came to a better understanding of, but not an answer to, my third research question: How is meaning constructed and produced through the signs and signifying systems embedded in global education lesson plans? In this chapter, I describe my understandings related to my fourth research question: In what ways might the signs and signifying systems embedded in global education lesson plans reflect societal discourses?

I return to the fishing net metaphor of data collection described in my data collection methods. Flotsam is anything that has washed ashore⁶¹ and Jetsam is defined as “cargo that is cast overboard to lighten the load in time of distress and that sinks or is washed ashore.”⁶² In the parlance of mind-mapping software, “Floating topics are a great way to quickly record a series of ideas in a mind map and keep the creative flow going, without getting bogged down in where each one should fit” (Frey, 2013). The themes

⁶¹ In the award winning picture book, *Flotsam*, author David Wiesner “tells” through illustration only, the story of a boy who goes to the beach to collect flotsam <http://www.hmhbooks.com/wiesner/flotsam.html>

⁶² “Jetsam.” *Merriam-Webster.com*. <http://www.merriam-webster.com/dictionary/jetsam>

discussed in this chapter continually floated to the surface of my awareness or were caught in the data collection net along with lesson plans I was fishing for. Many of the themes discussed in this chapter are troubling and a cause for concern—examples of pollution that get caught in the net. Keet (2012) emphasizes that a discourse approach is not only concerned with the concealment of power,

Rather, a discourse approach invites critique to disclose the operations of the rules of the discourse, and to make visible the anchoring points for transformative practices. Simply put, a social practice of its own discursive nature will be reproductive and not transformative. It may be caught up in an “unconscious desire not to see and not to speak” (as cited in Foucault) (p. 8).

The growth of NGOs engaged in development reflects the growth of grassroots movements on issues of social justice and human rights in response to unfettered and unquestioned globalization dominant in the press and popular culture. Merryfield (2001) notes that the social studies curriculum expanded beyond foreign policy-centric lesson plans to include curricula developed by NGOs who “were interacting globally and changing the world” (p. 179). Many NGOs, some of which are the producers of lesson plans discussed in this study, have been essential to the advancement of progressive social movements to right the wrongs of imperialism and neoliberal solutions to development, such as the structural adjustment programs imposed by The World Bank (Klees, 2002). Progressive NGOs have also been instrumental in bringing to light the negative impacts of globalization and inform understandings of power and inequality that is the subject of critical globalization studies (Myers, 2010). However, Mellor and Patterson (2001) stress that “texts do not emerge from a timeless, placeless zone but are

written and read in particular social contexts” and also note that “texts are sites for the production of meanings that may have nothing to do with what the writer intended (p. 120). Hall (1997) describes how language “operates as a *representational system*”[emphasis in text] of shared understandings that influence how actors in society “interpret the world in roughly the same ways” (p. 1). NGOs, and the staff members at them who author lesson plans, transmit their own experiences and understandings of development into the topics addressed in lesson plans and their treatments. The themes I discuss in this first section represent the hidden curriculum embedded in global education lesson plans revealed in metaphors of self-sufficiency, enacted through charity fundraisers, and influenced by market logic transforming society (The New London Group, 2000). The next section explores how the understandings of development issues by the founders of organizations producing lesson plans influences the treatment of topics and influence public perceptions of development issues. Finally, I conclude by examining what is silent, or nearly so, in the global education lesson plan discourse.

One Fish, Two Fish, Three Fish...Go Fish: Discourses of Self-sufficiency

I found several references to the proverb, “Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime” in the mission statements of NGOs producing global education lesson plans, as well as in the lesson plans themselves. For example, Heifer International was started in the 1940s by Dan West, a farmer who went to Spain as an aid worker with the Church of the Brethren during the Spanish Civil War. As the history of Heifer relates:

His mission was to provide relief, but he soon discovered the meager single cup of milk rationed to the weary soldiers once a day was not enough. And then he

had a thought: What if they had not a cup, but a cow? ... That "teach a man to fish" philosophy is what drove West to found Heifer International. And now, nearly 70 years later, that philosophy still inspires our work to end hunger and poverty throughout the world once and for all.⁶³

Similar metaphors such as "Lift out of poverty" and "A hand up, not a hand out" also appear in lesson plans or on the websites of the organizations producing lesson plans. Lakoff (1991) highlights the role of metaphors in our constructions of societies: In the linear progression of modernization, maturity is measured by how much the "person-as-the-state" has industrialized with "undeveloped" nations regarded as "akin to retarded children;" and when these nations reject Western solutions (regardless of whether they make sense environmentally, culturally, or spiritually) the immature democracies need to be disciplined or told what is best for them (p. 4). Metaphors that signal self-sufficiency discourses of development aid and foreign assistance also signal historically embedded hierarchies and paternalist notions akin to *noblesse oblige*. The embeddedness of the self-sufficiency discourse is reflected in the public perception that development aid has created the problem of aid dependency. According to the *2013 Survey of Americans on the U.S. Role in Global Health* conducted by the Kaiser Family Foundation, "most Americans don't believe U.S. spending on health in developing countries delivers a good return on investment, and only about a third think it improves self-sufficiency."

The use of this parable or similar metaphors by NGOs constructing lesson plans is a signal to the mission and philosophy of the organization. Intertextuality, referring to or alluding to another "text" that is perceived to be commonly understood, signals social

⁶³ *About Heifer International*. Retrieved from <http://www.heifer.org/about-heifer/index.html>.

languages and how they act to (re)produce regimes of knowledge (Gee, 2011). The question for the analyst is whether the text that is alluded to is commonly understood and how this acts in ways of norming discourses. The Give a Man a Fish proverb is often misunderstood as a Biblical passage, perhaps being confused or conflated with the story of Jesus feeding the multitudes with loaves of bread and two fishes [sic] (King James, Matthew 14:14-21).⁶⁴ It is not so surprising, then, that this ontology is often reflected in the mission statements of Christian-based charities that have their antecedents in the stewardship movement dominant in Protestant religious discourses of charity relief that fueled missionary expansion (Taggart, n.d.).

Mesch and Pactor (2011) share a resistant reading of this metaphor related in speeches given by Christine Grumm, president and CEO of the Women's Funding Network:

In the world of international development, people refer to an old saying: If you give a man a fish, they will eat for a day, but if you teach a man to fish, he will eat for a lifetime. In the world of women's funds, we think the story goes like this: Give a woman a fish and she will feed her family for the day. Teach a woman to fish and she will feed her family until the lake becomes polluted or they take away her fishing rights; however, give the women in the community access to capital and they will buy the lake, feed their families, keep the lake

⁶⁴ Several sources claim this saying was coined by Anne Isabella Thackeray Ritchie, daughter of William Makepeace Thackeray, in her novel, *Mrs. Dymond* (1885). Full quote from Phrase Finder: "He certainly doesn't practise his precepts, but I suppose the patron meant that if you give a man a fish he is hungry again in an hour; if you teach him to catch a fish you do him a good turn." Retrieved from <http://www.phrases.org.uk/meanings/give-a-man-a-fish.html>

environmentally clean and have something to pass on for generations to come (n.p.).

The self-sufficiency discourse is analogous to the deficit model of education that stereotypes underachieving minority groups as at risk and negatively constructs elements of their cultural background (e.g., English-language deficiencies, poor parental engagement) as the *real* culprit and cause of their poor performance, rather than structural inequalities such as racism in the classroom and unequal access to high-quality educational resources (Flores, Cousin, & Díaz, 1991). Gee (2011) writes,

The viewpoint that every person has an equal chance to succeed if he or she tries hard enough is one of the most pervasive beliefs in American society. It is a common sense theory that many Americans hold about the distribution of social goods that heavily discounts the workings of poverty and discrimination (p. 122).

Myers (2006) believes myths about globalization—such as the portrayal of a flat world as inevitable in mass media, political discourses, and popular culture—pose a significant challenge to introducing *critical* globalization studies into the classroom (p. 108).

Neoliberal discourses champion globalization as necessary for economic growth (Klees, 2002). In contrast, Zeichner (2013) writes “We must help our students understand that, without seriously altering economic policies that benefit the wealthiest people on our planet, these problems will only get worse” (p. 54).

Discourses of Charity and Fundraising

Charity campaigns, such as Heifer’s *Read to Feed*, which invoke self-sufficiency discourses and fail to investigate the negative impacts of globalization may pass on to the next generation of students the myth of dependency and the stewardship role of the

wealthy. Myths are correlated with their corresponding rituals which are the social routines through which the myths are applied (Bennett as cited in Breen, 1986). We feel good when we make charitable contributions and the ritual of giving donations supports the myth that empathy for the poor is a civic responsibility (van Leeuwen, M. & Wiepking, 2012). While some claim that fundraising develops moral judgment and a sense of empowerment through the collection of monetary resources (Fritz, n.d.), others question the efficacy of these forms of global citizenship reduced to international do-goodery (Wringe as cited in Davies, 2006). Andreotti (2006) distinguishes between “soft” global perspectives and “critical” global perspectives. Charity campaigns, according to Andreotti, are an example of enacting “soft” global perspectives because while they may increase awareness of problems and increase motivation to get involved, they may also reinforce colonial frameworks, privilege, and cultural supremacy. In contrast, “critical” global perspectives empower the learner to reflect on their behaviors and take collective responsibility social and economic inequality. Critical global citizenship also interrogates elitism, moral universals, and the imbalance of power structures that imposes these change from the outside (Andreotti, 2006).

According to Mercer (2005) Americans give more to charity than citizens of any other country and note that this is especially apparent in the charitable relief responses to disasters like Hurricane Katrina and the 2003 Asian tsunami.⁶⁵ The U.S. is second only to the Netherlands as a contributor to private foreign aid, with gifts totaling 2.2 percent of GDP.⁶⁶ Charity giving is used in the argument for and against increased foreign aid. The

⁶⁵ As a percentage of aggregate income.

⁶⁶ Dutch citizens contribute 2.4% of GDP to private foreign aid; Bartlett (2005) attributes this to significantly lower defense spending.

Kaiser Family Foundation (2013) survey reveals misperceptions regarding foreign aid, including:

- Half of Americans believe the U.S. is already contributing more than its fair share to global health efforts compared to other wealthier countries.
- On average, Americans think 28 percent of the federal budget is spent on foreign aid, when it is about 1 percent.
- Four in ten think a major part of U.S. foreign aid is given directly to developing countries to use as they see fit, when in reality most U.S. aid is directed to specific program areas.

Those in favor of increasing U.S. spending on foreign aid point to the high percentage of the foreign aid budget used to support defense and fear that private aid with an agenda leads to increased inequity. Those in favor of private development aid point to the generosity of American citizens compared to our industrialized peers, as well as the opportunities for increased economic growth in markets open to privatization (Bartlett, 2005).

Microfinance and symbolic sponsorship.

In Chapter 4, I briefly described the picture book, *One Hen: How One Small Loan Made a Big Difference*, used by a teacher as part of a unit on Entrepreneurial Leadership. This story and the lesson plans associated with it, offer the countertext of microfinance to disrupt the charity discourse. Microfinance schemes lend money to small borrowers that normal banks consider too risky; loan repayment is generally longer, in smaller amounts, with little to no interest fees. Students in the Entrepreneurial Leadership class practice financial literacy as they pursue microfinance loans, from family and community

members, in order to create craft products which they sell at an International Bazaar. The proceeds are then invested through Kiva.org. Roodman (2009) describes how Kiva, the person-to-person microcredit website founded by Matt Flannery and Jessica Jackley, works:

Kiva posts pictures and stories of people needing loans. You give your money to Kiva. Kiva sends it to a microlender. The lender makes the loan to a person you choose. He or she ordinarily repays. You get your money back with no interest. It's like eBay for microcredit.

However, Roodman (2009) points out that contrary to the impression that the lender is choosing the recipient, in fact most of the appeals for loans have already been funded in anticipation of investments yet to be made by Kiva contributors. In response to Roodman's concerns, Flannery says that "One of the contributions that Kiva has made is to demonstrate that empathy increases generosity" and he believes the posting of pictures and stories generates understanding that leads to empathy. However, he also agreed that the way the Kiva model is described is misleading and could lead to disillusionment.

The Kiva model of symbolic adoption is reminiscent of child sponsorship programs started by Save the Children in 1940 that grew in the 1990s through organizations such as Christian Children's Fund. In 1998, reporters with the *Chicago Tribune* sponsored a number of children in Guatemala and Mali and then went to look for them revealing that the photos with attached biographies provided by the aid organizations were a fabrication or composite of several children. Roodman (2009), who related the scandal above, notes that stories like this reveal "a tension between creating the psychological experience of connection that raised money and the realities of fighting

poverty” noting that long-term investment in roads and disaster preparedness make giving less rewarding.

The use of child sponsorship schemes and the use of photographs of sad children in poverty in order to raise funds is an example of the “commodification of human suffering” described by Keet (2012) and coined by Baxi, a human rights activist. The packaging of suffering through photos, stories, and videos is an example of how “human rights entrepreneurs” must align their activities to market requirements in order to succeed (p. 29), as Baxi writes:

Human suffering must be packaged in ways which the mass media markets find it profitable to bear overall [...] Injustice and human rights violations is headline news only as the pornography of power, and its voyeuristic potential lies in the reiterative packaging of violations to titillate and scandalize, for the moment at least, the dilettante sensibilities of the globalizing classes (as cited in Keet, 2012).

In the previous chapter, I described how the documents and videos designed for *Trick-or-Treat for UNICEF* construct Third World Women as the problem causing malnutrition to be fixed. NGOs publishing lesson plans, in print or online, have several avenues for obtaining these photos; for example, they can hire their own photographers to document their development projects or they can purchase the rights to photos from a supplier such as Shutterstock.com. Several progressive NGOs are taking active steps to counter the pervasive trope of the “Sad African” included in charity campaign media. For example, *Radi-Aid: Africa for Norway* produced a “mockumentary” that asks viewers to “donate their stereotypes.” Their video, *Let’s Save Africa! Gone Wrong* is featured on The Rusty

Radiator Awards⁶⁷ website along with examples of television commercials and other charity appeals that perpetuate the Sad African stereotype as well as the recipients of the Golden Radiator Award for videos that employ empowering messages.

A consequence of NGOs relying on donations to fund their projects and operations has resulted in the insertion of market-logic into their activities. In reviewing the lesson plans from NGOs, I noticed that many of the lesson plans produced by NGOs include the registered trademark [®] symbol. According to the Public Counsel Law Center (2009),

Nonprofit organizations increasingly recognize the importance of name recognition in their fundraising endeavors, and we are often asked for legal assistance with respect to trademarks, service marks, trade names and logos.

A trademark is a form of intellectual property protection, analogous to copyright of a published work such as this dissertation. The World International Property Organization claim that trademarks “promote initiative and enterprise worldwide by rewarding the owners of trademarks with recognition and financial profit.” In the nonprofit world, trademarks preserve the distinction of being the creator of an iconic lesson plan such as the *Hunger Banquet*®, thereby raising Oxfam’s name recognition which increases donations and public goodwill. Van Leeuwen, M. and Wiepking (2012) describe the structural characteristics of the “giving regime” whereby campaigns for donations from concerned citizens who “buy into” the mission of the organization have to compete against public perceptions that charity is wasteful. To combat donor fatigue, congratulatory videos celebrate success stories of NGOs but rarely question the embedded values attached to the strategies these organizations employed in the field; nor

⁶⁷ *Rusty Radiator Awards* <http://www.rustyradiator.com/>

do they discuss unintended consequences. Several nonprofits and foundations have been started because an individual had a transformative international experience. Often the creators of these organizations have limited prior experience or understanding of development issues. However, these organizations produce and use lesson plans, print and game-based, to promote their missions and develop public will for their projects. In the next section, I describe the implications of global education entrepreneurs into global education discourses.

Three Cups of ...uh oh: The Cult of Shameless Self-promoters

Pennies for Peace.

One of the lesson plans that I have in my files is *Pennies for Peace*, developed as a companion to the young reader's edition of Greg Mortenson's bestselling book, *Three Cups of Tea: One Man's Journey to Change the World...One Child at a Time*, which describes his efforts to build schools in remote villages of Afghanistan and Pakistan.⁶⁸ The *Pennies for Peace* lesson plan is designed to motivate students to raise funds for school building projects. Given that the central premise of *Three Cups of Tea* is the power of education to end poverty and thereby limit the threat of terrorism, I looked at the *Pennies for Peace* lesson plan to see how these global issues and their solutions are constructed using a simple word search in Adobe Acrobat: "Mortenson" appears in the 25-page document 48 times, "Education" 12 times, and "School" 6 times; the only reference to "Peace," other than in the phrase "Pennies for Peace," is in the list of

⁶⁸ *Three Cups of Tea: One Man's Journey to Change the World...One Child At A Time – Young Reader's Edition*. Greg Mortenson and David Oliver Relin, Adapted by Sarah Thomson, Foreword by Dr. Jane Goodall. Penguin 2009 Hardcover ISBN 0-142-41412-3.

standards that the lesson plan is aligned to.⁶⁹ In the reading comprehension section particularly, I found the following question exceptionally illustrative: “Do you consider Mortenson a hero? Why/why not? Are there other heroes/heroines in this story? Explain” (p. 16). The construction of Mortenson as a hero, “and its portrayal of Mortenson as a humble, Gandhi-like figure who has repeatedly risked life and limb to advance his humanitarian agenda,” is largely responsible for the popularity of the book, according to Jon Krakauer.

I first became aware of the *Pennies for Peace* lesson plan in 2011 when Jon Krakauer, a previous supporter and contributor to Mortenson’s nonprofit, posted an article on *Byliner* entitled “Three Cups of Deceit,” in which he demonstrates how much of the book is a fabrication:

He devotes nearly a third of the book to this transformative experience, which he says occurred in September 1993. It’s a compelling creation myth, one that he has repeated in thousands of public appearances and media interviews. The problem is, it’s precisely that: a myth.

Krakauer’s allegations prompted an expose on *60 Minutes* (2011 April 17) during which Mortenson admits to changing details of his story (e.g., the timeline of events, creating composites of several interactions with villagers in Afghanistan and Pakistan into one representative individual) which he claims was necessary for clarity and conciseness.⁷⁰

The promotion of his book and personal appearances contribute significantly to Mortenson’s celebrity and personal wealth; at the height of the book’s popularity he was

⁶⁹ “World History Standard 44, understands the search for community, stability, and peace in an interdependent world” (p. 4).

⁷⁰ Questions over Greg Mortenson’s stories. (2011, April 17). CBS News. CBS News. Retrieved from <http://www.cbsnews.com/news/questions-over-greg-mortensons-stories-24-06-2012/>

making more than 150 public appearances annually and receiving \$30,000 for each speaking engagement. The investigation into Mortenson was prompted by allegations of fraud by donors and supporters of the non-profit organization he created, the Central Asia Institute (CAI). According to Krakauer, a former treasurer of the organization's board of directors stated that Mortenson "regards CAI as his personal ATM." In response to these allegations, an audit of CAI—which received \$23 million in contributions in 2010—revealed mismanaged funds, a lack of transparency, and allegations of embezzlement by CAI staff. Furthermore, Daniel Borochoff, president of the American Institute of Philanthropy, notes "the non-profit spends more money domestically, promoting the importance of building schools in Afghanistan and Pakistan than it does actually constructing and funding them overseas." The *60 Minutes* investigation over a six-month period visited approximately 30 of the schools that Central Asia Institute claimed to have built or supported in Pakistan and Afghanistan and found that although "some were performing well, roughly half were empty, built by somebody else, or not receiving support at all. Some were being used to store spinach, or hay for livestock; others had not received any money from Mortenson's charity in years."

In a recent follow-up interview on *The Today Show* (21 January 2014), Tom Brokaw, a past supporter of Mortenson himself, reiterated his support for "soft power" solutions promoted by the book.⁷¹ Soft power is "an approach to international relations which avoids coercion and relies on economic, ideological, and cultural influences, rather than on military action."⁷² Building schools, as a model of smart power, is promoted as a

⁷¹ "Three Cups" author Greg Mortenson: "I let a lot of people down" - TODAY. (2014, January 21). Retrieved from <http://www.today.com/books/three-cups-author-greg-mortenson-i-let-lot-people-down-2D11961320>

⁷² "soft power n." (2006 September). In *OED Online*. Oxford University Press.

way to curtail the rise of terrorism by offering alternatives to Taliban teachings in Afghanistan; this is in contrast to “hard power” solutions represented by military action and sanctions. In a *Time* magazine article describing U.S. Secretary of State Hillary Clinton’s approach to diplomacy, Calabresi (2011) writes,

Libya, Clinton says, gave her a chance to demonstrate that the U.S. could form coalitions with new allies as well as the ones we all know from history books.

That convening power is in turn part of what Clinton calls smart power: the use of everything from public diplomacy and new media to development aid and public-private collaboration to protect and advance U.S. interests abroad in ways

America's military power cannot.

Freedland, writing in the *The Guardian* (2003), reports that nearly two-thirds of British residents polled still consider the U.S. “as a force for good in the world”; however, a European Union survey found 53 percent of Europeans consider the United States a threat to world peace; and, in France, 70 percent of those polled believe U.S. global leadership is undesirable. Freedland attributes these results to the perception of the U.S. as, “swaggering, go-it-alone bullies, who want international rules to apply to others but never themselves, and who regard force as a first rather than last resort. They are new imperialists, clumsily clodding around the world, enraging people by the billions.” As a result, according to Freedland, the United States has lost the “soft power” influence of “moral authority.”

Brokaw also reported that since the allegations against Mortenson became public in 2012, donations to the charity have declined by 80 percent and the Montana attorney general ordered Mortenson to reimburse \$1 million to CAI for monies related to the sale

and promotion of his book.⁷³ Van Leeuwen, M. and Wiepking (2012) use the term “toxic charity” to describe the public distrust and scrutiny of charitable organizations as a result of these controversies. In response, many NGOs have made it a policy to be more transparent about how the monies they collect are used and distributed. However, even if an organization committed to using 100 percent of public donations for development projects and not their operating expenses, this is no guarantee that the projects being funded or the approaches they have toward development are particularly the best.

Get Water!

Get Water! is a free game available from iTunes as an iPhone or iPad application intended to highlight water scarcity in the developing world and the impact of gender discrimination that devalues education for girls. According to the iTunes store, 50 percent of the funds collected in-app are used to support, *charity: water*, the organization spotlighted in the game play. Scott Harrison, the founder of *charity: water*, describes how he left his career as a nightclub and fashion event coordinator in New York when he experienced an existential crisis of sorts and “Faced with spiritual bankruptcy, I wanted desperately to revive a lost Christian faith with action and asked the question: What would the opposite of my life look like?” In 2004, Harrison joined Mercy Ships, a charity that provides free medical care, and traveled with them to West Africa for eight months; this is the extent of his development experience prior to starting *charity: water* in 2006. On the Meet the Founders webpage, Harrison describes his philosophy of charity as using one’s position and relative wealth as influence to positively impact the lives of those less fortunate. To illustrate his philosophy he shares an alternative interpretation of the Biblical story of the Good Samaritan:

⁷³ CAI’s U.S. headquarters is in Cheyenne, Montana.

There's a biblical parable about a man beaten near death by robbers. He's stripped naked and lying roadside. Most people pass him by, but one man stops. He picks him up and bandages his wounds. He puts him on his horse and walks alongside until they reach an inn. He checks him in and throws down his Amex. "Whatever he needs until he gets better."

The quest in the game, *Get Water!*, centers on Maya, a young girl in the slums of India who is continually pulled out of the classroom and asked to fetch water. As part of the game play she must collect water drops while she dodges "pesky peacocks" and "flying turtles" that break the water pot balancing on her head. In addition to her skills of running and jumping, she is given a boomerang which she can throw at the peacocks to deflect them. I didn't understand the connection between peacocks and boomerangs to India and asked a fellow doctoral student who is from India if it made sense to her. She was horrified and explained to me that the peacock is the national bird of India. The peacock was designated the national bird of India in 1963 and is considered a protected species by the Indian Wildlife (Protection) Act of 1972. In addition to these state designations, the peacock is an important spiritual symbol in Hinduism and a cultural symbol represented in art, mythology, and traditions. More specifically, Indra, the Hindu god associated with rain is depicted as a peacock and the Sanskrit word for peacock portrays the peacock as a killer of snakes.

So why does *Get Water!*, a game intended to call attention to the challenge of clean, safe drinking water, set in India and featuring an Indian girl, challenge the player to hit the squawking peacocks with a boomerang which is associated with the Aborigines of Australia? Why ask the protagonist Maya to, in essence, attack a symbol of national

pride? The creator of *Get Water!*, Decode Global, is “a Montreal-based company specializing in educational mobile games for social change.” My original hypothesis, given that the staff of developers seem to be primarily educated and/or enculturated in Canada and Finland, was that they may not be familiar with the cultural symbolism of the peacock. I later discovered that the game was developed based on input from staff of *charity: water* whose “stories from their latest trip to India” were the inspiration for the game. Perhaps on this visit they encountered peacocks, and rather than understand the deep cultural and national significance of the peacock, their impressions reflect the *National Geographic* depiction of peacocks as “testy and do not mix will with other domestic birds.” While this focus on representations of peacocks may cause some to wonder if all this fanciful critical analysis is just more “political correctness,” imagine the uproar if a game developed in India included injury to the American Bald Eagle. The issue is not whether one bird is endangered and the other a pest, rather the issue lies in the denigration of an animal with significant national symbolism and cultural importance. In choosing to use the peacock as a hazard in *Get Water!*, the developers unwittingly demonstrate a lack of respect for a sacred symbol to the people this game purports to help.

Curiously, *Get Water!* won an award from United Nations Alliance of Civilization (UNAOC), “A high-level group of experts formed by former Secretary-General Kofi Annan to explore the roots of polarization between societies and cultures today, and to recommend a practical programme of action to address this issue.”⁷⁴ The purpose of the award is to support the development of media and technology that help develop global citizenship and “to encourage respect for spiritual and ethical values, conscience,

⁷⁴*About Us - United Nations Alliance of Civilization.* <http://www.unaoc.org/about/>

religious, and cultural or linguistic background.” I found this surprising and contradictory given the analysis above. But then I saw that the competition review took place at a forum in Vienna, Austria, home to the *Tiergarten Schönbrunn*, the oldest zoo in the world located on the grounds of Schönbrunn Palace, the summer residence of the Habsburg monarchs where it originated as the imperial menagerie in 1752—and where peacocks roam freely today, squawking and pestering tourists.

While I tried to play *Get Water!*, I am not a gamer and I could not master the skill of whacking peacocks with boomerangs in order to move further along. After each failed attempt, a pop-up included a quote from (presumably) other children playing the game which relayed their hope that Maya finds water because it is important for her to be in school. The contextual information is very superficial and I did not come away from the game with an increased understanding of the issue of water scarcity. I could, potentially, have progressed further and learned more by using skills acquired in exchange for a certain number of “pencils” earned through the collection of water drops—40 pencils could purchase turbo boomerang throws, for example. I was also given the option of buying more pencils through the in-app purchase feature.

Rather than have Maya battle (culturally insensitively) a peacock, perhaps she should battle an animal associated with India’s imperial ruler, such as the lion of the United Kingdom. Why fear a turtle, when real-world dangers a girl might encounter include bullies and rapists? If a water pump (provided by an international benefactor) is her salvation, then why not give her a pipe to use as a weapon? The imagery that this suggestion invokes is violent rather than uplifting, but sanitizing problems does an injustice to the girls who are coping with them on a day-to-day basis. Children in schools

understand bullies. How do we teach them to outwit and outmaneuver bullies in their own lives without resorting to violence? I think these are good skills to learn through all developmental stages since bullies will always be a part of their life whether it be kids on the playground, bosses in their future workplace, or elected leaders making decisions that impact their welfare—if you are Maya, this also includes CEOs of multinational companies and decision makers at donor agencies. I believe it is also significant that in the graphic image of Maya, she doesn't have a mouth.

Free the Children.

In Chapter 5, I discussed the Agriculture and Food Security lesson plan created by *Free the Children* to support learning related to the pillar of their development model, *Adopt a Village*, and noted the curious connection to a fertilizer company (aka. crop nutrient company). The Kielburger brothers have been featured on numerous talk shows and there are several books available for purchase on the website that tell their amazing story. There is even a tab on the homepage devoted to Craig & Marc, separate from the typical About Us tab on organization websites. On this page, similar to the webpage describing the founder of *charity: water*, there are numerous videos of the boys speaking at events, on major talk shows such as Oprah, and photos with celebrities. They proclaim that their model is different because “we do not give hand-outs to individuals. We do not give a home or a pair of shoes or other personal items. Instead, we seek the greatest benefit through investing in the community infrastructure.”

I found several lesson plans on the *Free the Children* website pertaining to each of their five pillars: Education, Clean Water and Sanitation, Health, Alternative Income, and Agriculture and Food Security, as well as toolkits and other materials supporting

their numerous campaigns. The amount of material on the *Free the Children* website is astounding and overwhelming. A full description is far beyond the scope of this exploratory study. Much of the material is tied to their signature event *We Day*:

...an educational event and the movement of our time—a movement of young people leading local and global change. We Day is tied to the yearlong We Act program, which offers curricular resources, campaigns and materials to help turn the day’s inspiration into sustained activation.

The goal of these events, which include a long list of celebrities and musicians, is to create Shameless Idealists. I found a critique of We Day from a teacher, Alison Atkinson, who took a group of students to one of these events:

...the narrative cutting across all of We Day was summed up by the promotional videos for Me to We’s \$4,000, two-week educational trips: a pretty white teenager goes to a developing country and is embraced by the beauty of the land. She helps to dig a well or build a school, plays with some kids, laughs with the elders and is rewarded by the intense gratitude of the local people. There is no mention of terrifying, malaria-pill-induced nightmares, of hot sun and boredom, of locals who are not so welcoming to affluent teens who descend upon their village for a week.

Atkinson (2013) labels this poverty tourism and points to other concerns regarding the “neo-colonial nature of Free the Children’s work” such as the sponsorship from agribusiness I discussed in the previous chapter. However, Atkinson (2013) does highlight that the disputes and limitations of international charity work should not obscure the need to study poverty and work together to find solutions to poverty.

Is Peanut Paste the New Root Juice?: Discourses of Corruption

The *Peace Corps Challenge Game: Welcome to Wanzuzu* is a simulation that instructs players to gather information from villagers to learn about problems such as water contamination, diseases such as cholera and malaria, and soil runoff. The information is provided in text pop-up bubbles as the player, in the role of a Peace Corps volunteer, “visits” with inhabitants of the village. Fowler and Pusch (2010) note that the game was designed to inspire future service in the Peace Corps. After enough information is gathered, the player makes a suggestion to the mayor of the village and receives feedback. Upon completion of the challenge, a text box appears with factual information about the issue from a Peace Corps supervisor, such as one-sixth of the world’s population uses unsafe water sources and in developing countries 90 percent of sewage and 70 percent of industrial waste discharged are untreated. The complexity of problems and the lack of easy solutions is highlighted in the game play. For example, one solution to water sanitation is to instruct villagers to boil water; however, a young boy instructs the player that firewood is a precious commodity needed for cooking. On the Peace Corps Coverdell Worldwide Schools website for the game, the link to teacher resources is broken but I was able to find the lesson plans by going to the list of lesson plans for grades 3-5. After spending some time looking, I discovered that the background information for teachers was just as brief as the factoids in the game. There are, however, many other lesson plans, constructed by Peace Corps Volunteers, that provide more information and context through stories from volunteers and the projects they introduced to their host communities.

The problem of corruption is hinted at in two different challenges. In the first challenge, a young male villager responds, “Water sickness? Some people get sick in the village, yes. Some small money might jog my memory and I could tell you more...,” and “I could tell you more if you have a little money to spare for a growing boy like me.” The player is given the option of giving him money or not, but in both cases he does not provide more information, and leaves. A second reference to corruption is made in the Microfinance challenge. A small grant is available and in the role of the Peace Corps volunteer the player is asked to interview villagers to find out their ideas. The mayor gives the following feedback when the development of the local Shaman’s root juice business is selected:

“While it’s true that not many people really like the taste of it, I think it’s quite tasty and what an amazing product. It does everything! I think we have a winner here. My brother, I mean, Shaman will be so excited! Thank you for aiding us in this decision.”

Why is this significant? Because according to the Kaiser Family Foundation *2013 Survey of Americans on the U.S. Role in Global Health* the public perceive that corruption is the biggest barrier to progress; i.e., “83 percent say corruption and misuse of funds is a ‘major reason’ why it has been difficult to improve health for people in developing countries, and nearly half say it is the *most* import reason.” The Kaiser survey analysis links this negative perception to opinions regarding how foreign aid should be distributed, noting that two-thirds of the public (66 percent) believe the U.S. should control how aid is spent in developing countries, as opposed to 27 percent of the respondents who believe local governments should decide how U.S. development aid

should be allocated. The Peace Corps has endured criticism throughout its 50-year history as a tool of American cultural imperialism as well as being a bureaucracy that is resistant to self-reflection. One of the persistent messages from the U.S. Agency for International Development (USAID) is that corruption is a barrier to development and grant proposals must demonstrate evidence of good governance and anti-corruption tactics. From USAID anti-corruption manual:

The growing interest in corruption is the result of several factors besides development goals. First, the negative impact of corruption on poor countries is evident. International Financial Institutions (IFIs) cannot afford to ignore this problem any more as most development aid and antipoverty strategies are predestined to fail if those resources are diverted by corrupt domestic administrations. Thus, IFIs have started to address corruption as a fundamental component of their development programs. Besides IFI's, several types of non-governmental and international organizations have also taken an active role in the fight against corruption.

Meanwhile, USAID—which has oversight of development aid projects and requires country plans to include anti-corruption strategies—is under investigation for corruption.

The Elephant in the Room: The Absence of War in Global Education Lesson Plans

In contrast to the number of lesson plans that addressed sustainable development, there were relatively few that fit the global theme Peace and Conflict (10) or Human Rights Education (9). This may be in part due to the search term “global education” that I used, but the absence of peace education lesson plans is also reflected in the lack of materials I have collected over the years and the submissions from my (admittedly) small

sample of teachers. The Peace Education Working Group at UNICEF defines peace education as,

the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.⁷⁵

The lesson plans that I did find fell into the following broad categories:

- 1) Lesson plans that dealt with conflict resolution broadly by connecting global conflict to teasing, bullying, and the social climate of the school or community, e.g., the Peace One Day campaign attempts to make connections from their awareness-building activity—a one-day global cease fire—to issues of sustainability and anti-bullying.
- 2) Lesson plans that use countercontext to practice alternative perspective-taking, e.g., *The Maligned Wolf* tells the story of Little Red Riding Hood from the wolf's point of view.
- 3) Lesson plans that focus on humanist themes of human dignity, identity development, and ecological thinking; while I found few stand-alone lesson plans related to this global theme, these issues were often embedded in the lesson plans related to sustainable development and globalization/interdependence.
- 4) Lesson plans that emphasize expectations of civic actions through the discussion of rights and responsibilities; these lesson plans included or were linked to lesson plans that asked students to distinguish between wants, needs, and privileges;

⁷⁵ Cited in <http://www.bctf.ca/SocialJustice.aspx?id=20238>

these lesson plans were often linked or embedded in a Human Rights Education unit that referred to the UDHR or CRC.⁷⁶

- 5) Lesson plans that addressed peace as the alternative to a state of war, primarily through art projects, but also through music and poetry.

An example of this last category is *Acts of Transformation: From War Toys to Peace Art* that asks students to “surrender” and “decommission” their war toys and use them to create works of art as “a mindful act that renders a violent toy to passive object” in order to inspire a culture of peace. The choice of vocabulary—surrender and decommission—purposefully invoke war discourses in society and available to children which act to disrupt the unexamined values associated with these words in the actual mechanics of war and conflict (Kress & van Leeuwen, 2001). Noddings (2013) worries that history lessons surrender to the inevitability of war by not questioning what Lakoff (1991) describes as the “fairy tale of the just war” which presumes that there is a clear bad guy or evil villain and it is the responsibility of the hero to engage in battle “for the purpose of settling moral accounts” (p. 4). The inherent logic of the “just war” then, is that “we” have the moral authority to make decisions for “them.” Machin and van Leeuwen (2009) demonstrate the pervasiveness of war discourses, citing examples of a) “feminine” camouflage fabrics that include pink interspersed with traditional colors of green and khaki, disassociating them from their purpose in battle;⁷⁷ b) military-based games that simulate imperial conquests and combat (e.g. *Risk*, *Battleship*); and c) action figures employed to stage battles between cowboys and Indians, act heroically as a member of GI Joe’s special forces, or conquer infinity and beyond.

⁷⁶ Universal Declaration of Human Rights; Convention on the Rights of the Child.

⁷⁷ Machin and van Leeuwen place the term feminine in quotes (as do I) to highlight normative gendering practices equating pink with girls.

Possibly to avoid public reprisal or in an attempt to teach conflict as a universal, peace education lesson plans are often localized, focusing on bullying, values clarification, and respecting other points of view. Similarly, Human Rights Education lesson plans speak about universal human rights and associated human rights treaties, but do not address specific abuses of human rights. Unfortunately, the localizing also acts to sanitize Peace and Conflict and Human Rights Education lesson plans from discussing actual, ongoing conflicts. Notably, none of the lesson plans spoke explicitly about the ongoing conflict in Afghanistan and the only lesson plan that addresses a past or ongoing conflict directly, is *One Million Bones*, a campaign to raise awareness of genocide in Sudan, Democratic Republic of Congo, and Burma through a collaborative art installation. Conceptions of “human rights” and “citizenship” are contested terrains. Keet (2012) highlights how the human rights discourse presumes a consensus that individuals are entitled to certain human rights “simply because they are human” (citing Sen, p. 14). However, neoliberal discourses are suspicious of any rhetoric that claims entitlement and suggests redistribution of economic capital as a public good—be it development aid or the welfare state. Similarly, the insertion of universal human rights and privileges in the discourses of Human Rights Education is considered as imposing moral judgments and controls on behavior (Keet, 2012).

Teaching About War.

Just as I was starting my data collection, *Rethinking Schools* (2013) published *Teaching About the War*, which discusses the astounding absence of discussion of the wars in the Middle East in the school curriculum. With September 11 as the motivator and backdrop to my research, I stepped outside my keyword search criteria and explored

a bit using the search term “September 11 lesson plans.” I found a plethora of memorial event curricula, a scan of which revealed that they focus primarily on a) events of the day in the context of history lessons, b) celebrations of heroism enacted in response to the tragedy, and c) activities and rituals (e.g. singing *America the Beautiful*) to promote patriotism and memorialize the victims. These lesson plans were reflective of the materials produced by Thomas B. Fordham Institute (2002), *September 11: What Our Children Need to Know*, discussed in the introduction. These lesson plans fell outside my search criteria of global education lesson plans, however I do wish to highlight the voice of teachers in New York and New Jersey describing their approach to teaching about September 11 which were collected by the New York State Council for the Social Studies (Social Science Docket, 2007):

- Many of the teachers responded by mentioning their memories of the day, describing a more reverential feeling when saying the Pledge of Allegiance with students, and the importance of studying the tragic events in connection to other days of infamy.
- Teachers described using the events of September 11 to teach tolerance and understanding of other people. A middle school teacher recalls her experience of September 11 to explain why teaching tolerance of difference is so important to her:

I was twenty when the United States was attacked on September 11, 2001. While doing my field experience..., I observed students fused to the televisions while their teachers stood helpless. I feared that every city would be attacked, much like the movie *Independence Day* in which the

attackers were aliens. I believe Americans were so willing to go to war against Afghanistan and Iraq because the attackers or "terrorists" could be associated with aliens (Social Science Docket, 2007, p. 16).

- Some teachers expressed criticism of U.S. foreign policy and abuses of constitutional rights; these teachers (primarily high school social studies) promoted the teaching of current events and the need for balanced teaching of Arab and Muslim history, but as one teacher noted, “Many teachers are afraid to present students with the truth about the origin of American policies. They are afraid they will be fired from their position or barred from tenure for presenting what the rest of the world thinks” (Social Science Docket, 2007, p. 17).

These fears are not unfounded given the attacks on global education in the 1980s and early 1990s resulting in censorship or the elimination of programs for fear of community reprisal (Schukar, 1993) and the attacks on progressive educators calling for critical self-reflection of American actions abroad (Apple, 2004; Dunn, 2002; Giroux, 2002). This is also supported by a study conducted by Rapoport (2010) who interviewed teachers in Indiana on their treatment of global citizenship and patriotic education, in which one participant reported several instances of parents objecting any time the teacher attempted to introduce Islamic issues.

Fairclough (1995) writes “Textual analysis can often give excellent insights about what is ‘in’ a text, but what is absent from a text is often just as significant from the perspective of sociocultural analysis (p. 5). I was prepared to “skip” the topic of war and Islamophobia in this study, given that the sample of global education lesson plans collected from teachers and online did not address these topics. Then two things

happened—the first took place on Thanksgiving while I was in the midst of my data analysis. I was talking about my research with my family members around the table and said something about being at war. My niece, a 4th grader at the time (but wise beyond her years), exclaimed “Wait! What? We’re at war?” I asked her if she had heard of things going on in Iraq or Afghanistan and she said that yes, she had, but she thought we were there to help.⁷⁸ She is not alone in her confusion. Technically, the United States has not made a *formal declaration* of war since World War II; according to Friedman (2011) the War Powers Act following the Vietnam War essentially created an official bypass of the constitutional process of a declaration of war allowing engagement in foreign wars through a resolution from Congress, often after the military campaign has already started. To many, the U.S. withdrawal of combat troops from Iraq in November 2011 marks the end of the Iraq War; others point to continued U.S. “civilian” involvement and continued unrest that the war has not actually ended. To still others, the Iraq War is one piece of a larger war illustrated by an article in *Stars and Stripes*,⁷⁹ “More than a decade since the U.S. launched Operation Enduring Freedom on Oct. 7, 2001, there are still 54,000 American troops in Afghanistan” (Druzin, 2013). Still others highlight that the U.S. is involved in military operations in Pakistan, Yemen, and Somalia, but these are not considered official or “declared” wars because they do not involve combat troops, merely air power and drone attacks (Keating, 2013).

⁷⁸ T. Swayhoover (personal communication, November 29, 2013)

⁷⁹ *Stars and Stripes* has published a newspaper continuously since World War II. *Stars and Stripes* exists to provide independent news and information to the U.S. military community, comprised of active-duty service members, DoD civilians, contractors, and their families. Unique among the many Department of Defense authorized news outlets, only *Stars and Stripes* is guaranteed First Amendment privileges that are subject to Congressional oversight. *Stars and Stripes* is a service of the Defense Media Activity; the views and opinions expressed do not reflect the views of the Department of Defense, the military services, or the Defense Media Activity. *About Us – Stripes* retrieved 3/6/2014 <http://www.stripes.com/customer-service/about-us>.

The second incident was an e-mail forwarded to me by a family member of my father's generation. The e-mail, *Joys of Muslim Women*, is ascribed to (but not authored by) Nonie Darwish, president and co-founder of Arabs for Israel; the e-mail has been circulating on the internet since October 2009 and warns readers "that radical Islamists aim to destroy western civilization by imposing Sharia law on the entire world" (Emery, 2010). The e-mail is designed to instill fear in the American public and includes the following apocalyptic predictions:

For the West, [Darwish] says radical Islamists are working to impose Sharia on the world. If that happens, Western civilization will be destroyed. Westerners generally assume all religions encourage a respect for the dignity of each individual. Islamic law (Sharia) teaches that non-Muslims should be subjugated or killed in this world. ...

In twenty years there will be enough Muslim voters in the U.S. to elect the President by themselves!

Islamophobia is defined as "Intense dislike or fear of Islam, esp. as a political force; hostility or prejudice towards Muslims."⁸⁰ Moore (2012) cites a 2010 Pew Research Center poll that finds 38 percent of Americans have a negative opinion of Islam; 55 percent of Americans report not knowing much or nothing at all about Islamic beliefs and practices. Moore (2012) attributes the omission or distortion of *jihad* and *Shari'ah* law in many K-12 textbooks because of fears of political pressure and the general avoidance of controversy related to religion. Kincheloe (2004) describes one such distortion in a secondary textbook, *World Cultures*, which shows Muslim men praying with their guns

⁸⁰ "Islamophobia, n.". (2013). In *OED Online*. Oxford University Press. Retrieved from <http://www.oed.com/view/Entry/248449?redirectedFrom=islamophobia>

in the background, which he contends is a form of fear-mongering given that the authors could have chosen from hundreds of alternative photographs of Muslims in prayer.

Teachers, ill prepared to discuss controversial issues in the classroom such as Islam and the conflict in the Middle East, run the very real risk that they will do more harm than good by perpetuating stereotypes or transmitting inaccurate information about the culture or cultures being studied. Even trying to categorize the cultures and peoples of the Middle East and North Africa is representative of the complexity of this geographical and cultural region which Stonebanks (2004) describes as “imagined identities that were created for them” (p. 90). Islam is a common denominator for much of the Arab peninsula and the countries historically comprising the Maghreb of North Africa (Morocco, Algeria, and Tunisia), in addition to the North African countries of Egypt and Libya. However, 8 to 12 percent of Arabs identify as Christian Arabs with strong communities in Palestine, Lebanon, Syria, Egypt, and Iraq; 85 percent of the world’s Muslims are not Arab. The largest population of Muslims is in the Southeast Asian country of Indonesia.⁸¹ Similarly, Lakoff (1991) highlights that “To many Arabs, the national boundaries drawn by colonial powers are illegitimate, violating the concept of Arabs as a single ‘brotherhood’ and impoverishing millions” (p. 4).

Misunderstanding of the diverse histories and cultures of the Middle East and North Africa have contributed to the literary tropes most often depicted in the celebrated literature by and about the peoples of this region: the oppression of women as exemplified by the wearing of hijab; irrational anger and hatred toward the West, specifically America; and the inability to live peacefully with one another. These tropes

⁸¹ *Education Department - American-Arab Anti-Discrimination Committee.*
[http://www.adc.org/index.php?id=203.](http://www.adc.org/index.php?id=203)

are being questioned by academics who recognize the role of cultural production in the privileging of memoirs, literature, and films that support the constructed narrative of Arab and Muslim culture most palatable to the West (Amireh & Majaj, 2000; Kincheloe, 2004; Taylor, 2007). Literature designed for the Western market is filtered through publishing and media outlets which control what voices are heard and what stories are told. A theme that emerges when one looks at authorship of children's literature about the Middle East and North Africa is the prevalence of Western expatriates writing about the countries in which they lived while part of the oil industry or USAID sponsored projects. Postcolonialist theorists are concerned that even the good intentions of those speaking as advocates of the oppressed contribute to their oppression by not allowing them to speak for themselves (Alcoff, 1991). For example, Western feminist scholars celebrate Third World women who are critical of their governments and write against oppressive patriarchal regimes, inadvertently giving political power to governments in the West that benefit from the persistent portrayal of oppressed Arab women, in need of rescue (Amireh & Majaj, 2000). A cycle begins in which a handful of authors get published, and so long as they continue to conform to dominant expectation, they remain spokesmen and spokeswoman for what Spivak labels "the subaltern" (Amireh & Majaj, 2000). Often the work of these authors is not known or popular in their home countries but they have been adopted in the United States as *the* representative voice. The choice of countries and cultures share Edward Said's *Orientalism* as a common denominator—the so-called Arab World or Muslim World is a creation shaped by the media and the Western world (Stonebanks, 2004). It is this shared history and shared sense of misunderstanding from the West that is perhaps the strongest common feature of a very diverse cluster of

countries and cultures. Moore (2012) points out that while radical Muslims are a small minority of the global Muslim population, their political power has allowed them to claim to speak for the community.

The World Peace Game.

In the Prologue, I introduced *The World Peace Game* developed by fourth-grade teacher, John Hunter.⁸² In his book *The World Peace and Other 4th Grade Achievements* and TedTalk,⁸³ Hunter (2013) describes how he came up with the idea and his early experiences piloting the game. The World Peace game is a multi-dimensional, multi-leveled game “board” that he built from plywood and Plexiglass to represent the planet, as he describes:

It’s an imposing, four-level affair—undersea, ground and sea, airspace, and outer space—covered with submarines and ships, soldiers and cities, tanks and oil wells, spy planes and satellites. Every year, my fourth- and fifth-grade classes are divided into four imaginary nations, plus a religious island tribe and a nomadic desert clan. There is a United Nations, a World Bank, two or three arms dealers, and a weather god or goddess, who controls the vagaries of tsunamis and hurricanes, determines the fate of the stock market, and tosses coins to determine the outcomes of battles and coup d’etat. The children are provided with national budgets, assets, stores of armaments, and portfolios outlining fifty global crises. Then they are given ten weeks to save the world (p. 1-2).

⁸² John Hunter was a teacher in Columbia, Maryland and currently teaches in Charlottesville, VA. Hunter writes in the book that he received the Master Teacher Mentor Award, sponsored by the Philip J. Merrill Foundation, from the University of Maryland after one of his former students nominated him.

⁸³ See Hunter, J. (2011 March). *Teaching with the World Peace Game* [Video file]. http://www.ted.com/talks/john_hunter_on_the_world_peace_game

The World Peace game engages students in the uglies of war. Hunter describes that he had no problem equipping his *The World Peace Game* with military action figures, toy tanks, planes, and weaponry. In the course of the game play, his fourth grader students attack neighboring countries, balance the needs of their citizen against the need to purchase weapons from arms dealers, and negotiate alliances and treaties—while Hunter sits back and allows the students to control the action with as little input as possible. Hunter reports that in the 30 years that he has been using The World Peace Game, his students have been able to avert global holocaust and solve the fifty, complex interrelated global crisis every time.

As a complement to the game, students read the ancient text *The Art of War* by Sun Tsu. I was not familiar with this text and during my research to learn more about it, I discovered a History Channel documentary that has had nearly 1.4 million viewers. The documentary and other resources discussing the popularity of the book note that the *The Art of War* has provided advice to military leaders throughout its 2,500 year history and became a best-seller in 2001, when television mobster Tony Soprano mentioned it an episode of the show.⁸⁴ Although Sun Tsu was a celebrated warrior on the battlefield, the central premise of *The Art of War* is that the best way to win is not to fight at all. However, in the history channel documentary the commentators (all men) discuss war as a forgone conclusion; toward the end of the documentary one of the commentators states that the same rules described by Sun Tsu should apply to war today in order to “learn to be successful in our wars of the future” (1:29:37). The inevitability of war disturbed me and Hunter also acknowledges the tension of being an avowed pacifist while encouraging

⁸⁴ The Art of War Today - <http://www.history.com/topics/the-art-of-war>.

students to simulate military action. He reconciles this through his observations that through this powerful experience, his students learn about the complex and interrelated economic, cultural, and political factors that lead to conflict, and as they struggle to work collaboratively to solve the crises of the game they learn vital skills of inclusion, negotiation, and collaboration with their peers that impact their relationships inside and outside the classroom. The study at global level informs behavior at the local, providing his students with the tools to negotiate conflicts in their daily lives such as how to deal with bullies and recognize their own behavior that may not lend itself to peaceful relations.

In the prologue, Hunter describes a visit to the Pentagon and meetings with high ranking officers including the secretary of defense who found his students to be hyper-aware of global warfare and illuminating in their perspectives on how to solve global conflict. He proudly describes how they used their knowledge from *The World Peace Game* and their childlike enthusiasm to ask some tough questions of our nation's military leaders. In all of the lesson plans I examined and analyzed in this study, it was this global education lesson plan, broadly defined to reflect a wealth of different conceptions of what *is* a lesson plan, that gave me the most hope that upper-elementary students—the sticky ones—have the developmental readiness and capacity to engage in the difficult, contested, and complex global social issues that are the result of adult decisions.

CHAPTER 7

BUILDING THE BETTER WORLD IMAGINARIUM:

CONCLUSIONS, FUTURE DIRECTIONS, AND RECOMMENDATIONS

In the description of my research methods I use the metaphor of a fishing net to describe my method of collecting lesson plans. I began my fishing expedition with what I hoped would be a well-stocked pond, but soon discovered after several unsuccessful attempts that it is difficult to catch the attention of teachers. The first research question guiding this study asked, *What curriculum materials do teachers design or utilize when they seek to transmit knowledge of global issues to their students?* Seven dedicated global educators responded and the materials they submitted indicate that they are following recommended practices described in the scholarly and practitioner literature: 1) integrating global education across all instruction; 2) choosing curriculum that has local meaning to their students, such as the importance of clean, safe drinking water; 3) incorporating contemporary fiction and non-fiction literature in traditional sites for social studies instruction; 4) using new technologies to connect their students to peers around the globe; and 5) using game-based simulations to help children in the upper-elementary grades grasp big concepts. I discovered that in addition to map skills and area studies they focus instruction on critical global social issues related to the theme sustainable development represented in lesson plans designed to teach children about resource distribution and the consequences of poverty. I also discovered from this small pool of global educators that they utilize lesson plans designed and produced by nonprofit and nongovernmental organizations (NGOs) engaged in humanitarian and development aid. The historical review of the literature traces the origins of these NGOs to early Protestant

relief agencies and to human rights activists influenced by the critical perspectives of comparative education scholars.

To answer the second research question, *What are the dominant themes represented in global education lesson plans produced by teachers and available as OERs?*, a second fishing expedition in multiple ponds discovered a larger pool of lesson plans, however, these discoveries also muddied the traditional definition of a lesson plan to include charity fundraisers and online games. In the sample of 60 lesson plans collected, the global education themes Sustainable Development and Globalization and Interdependence accounted for the majority of lesson plans. Within these two themes, resource distribution, hunger, and access to clean water and sanitation were the most prevalent global issues mentioned in the objectives. In contrast, relatively few lesson plans corresponded to the global education themes of Peace and Conflict and Human Rights Education.

The analysis of global education lesson plans *as discourse* expanded the meaning of “lesson plan” even further in this study to answer the third and fourth research questions: *How is meaning constructed and produced through the signs and signifying systems embedded in global education lesson plans as discourse?* and *In what ways might the signs and signifying systems embedded in global education lesson plans reflect societal discourses?* The analysis of lesson plans to answer these two questions include discussion of the dynamic interplay of text and images, the hidden curriculum reflecting the missions and objectives of the entities producing these materials, and the socio-historical context of their origins which act together to influence (mis)understandings of complex social issues such as the causes of hunger and malnutrition. A discursive

approach to critical discourse analysis was used in this study, not simply to be critical of hegemonic power structures, but rather to provide productive critique in order to move the global education enterprise forward. It was discovered during this analysis that lesson plans may teach young children that hunger and poverty are unfair, but do not always provide adequate context or information to be able to explain the reasons why.

The reliance of many NGOs, such as Heifer International, on building support for their development projects through donations results in lesson plans that construct children as unquestioning marketers of their development framework. The *Read to Feed* lesson plan and others that invoke the self-sufficiency discourses represented by the “Give a man a fish” metaphor perpetuate hierarchal relationships and embedded power relations. These self-sufficiency discourses are embedded across multiple and contested discourses in American culture, and thereby act upon and reinforce each other. The intertextual linking of this metaphor to a Biblical passage describing infinite generosity along with my knowledge of Heifer’s history of humanitarian aid signals *to me*, good intentions. When I hear the metaphor referred to by friends or acquaintances, I know that it is generally meant to signal compassion for someone else’s suffering and a desire to help. Similarly, the term Third World is used innocently enough and not meant as a pejorative in the way that I describe in my discussion. If the message is constantly reinforced by trusted sources, like a teacher or a minister, then why question it? Because—a critical discourse analyst would say—it may teach children to say “That’s not right” but it doesn’t give them enough information to say “and here is *why*.” By celebrating charitable giving in juxtaposition to human suffering, charity fundraisers construct people in poverty as in need of rescue, rather than empowerment. Also, if you

don't know the cause of the problem, then it is very hard to think of a solution or know how best to support the solutions generated by the people who are in need of collaborative responses to problems often not of their own making. The constant reinforcing of self-sufficiency discourses is reflected in future behavior and attitudes reflected in the Kaiser survey that finds Americans believe foreign aid contributes to aid dependency—or in a local context, the welfare state.

I also discovered that there are predators and hazards in the water. The empirical studies that support inclusion of complex global social issues at the upper-elementary levels were suppressed in a climate that interpreted international socialization as subversive indoctrination into a new world order. The *Trick-or-Treat for UNICEF* lesson plan includes numerous references to breastfeeding—a taboo topic in segments of American culture—which makes this lesson plan's inclusion in elementary classrooms unlikely. Evidence of corporate sponsorship by agri-business and makers of nutritional supplements like peanut paste, recall a past history of misguided or deliberate solutions that negate indigenous knowledge and have unintended consequences. Lastly, there are sharks in the water that at first seem friendly but when you examine them more closely you discover they may represent toxic charity or solutions based on limited understandings of the systemic causes of poverty. In contrast, connecting global competence and global social issues to *security*—global food security or national security—constructs conflict in one part of the world as a shared concern signaling mutual vulnerability (Keet, 2012). The Global Competence Matrix, for example, reflects the burgeoning influence of global educators stressing that in order to solve complex, border-crossing issues such as climate change, poverty and inequality, and conflict, 21st

century education needs to foster holistic thinking necessary for innovation and creativity in the post-industrial, digital age.

Future Directions and Recommendations

I originally proposed an additional question focusing on the common traits or experiences of teachers in order to theorize a philosophy of critical global education based on their responses. Due to the low response rate from teachers, I decided to focus this study on textual and multimodal discourse elements and the context of production of lesson plans, rather than the context of consumption. There were so many questions that I wanted to ask the teachers, that I soon realized it would significantly change the focus of this foundation piece. The fifth question, “How do teachers of critical global education come to their understanding of the purpose and goals of a global perspective? What personal experiences and professional development shape their instruction?” is a topic of future research. The question of how to inspire teachers to be *critical* global educators—especially at the elementary level—is too complex to tackle alone and beyond the scope of this study. However, based on my observations of the cultural landscape of the global education lesson plan enterprise, I offer the following thoughts and recommendations for future collaborative projects.

Time is money.

Many educators are familiar with some variation of the *Food Not Bombs* (1980) slogan, “It will be a great day when our schools get all the money they need and the air force has to hold a bake sale to buy a bomber.”⁸⁵ In addition to his role as co-founder of *water.org*, Matt Damon narrated *The American Teacher* (2011), a documentary that examined the economic injustices that cause teachers to purchase their own classroom

⁸⁵ See http://www.foodnotbombs.net/z_25th_anniversary_1.html.

supplies, pay for professional development out of their own pockets, and work two jobs to supplement meager salaries.⁸⁶ As I watched this film, I tried to imagine why conservative pundits featured in the film and many of their viewers are unaware that teachers can claim a refund for supplies paid for out of their own pockets on their federal income tax returns. And then it clicked. In the figured world of privileged socio-economic status, many Americans don't file their own taxes like I do with free software from the Internet that asks if I have teacher-related expenses or they use a professional tax preparation service.

Using the lens of a novice teacher earning an entry-level salary, I had to make some tough decisions about purchasing copies of children's literature mentioned in the lesson plans in order to review them. If the materials were not free, then I had a hard decision to make about whether I could use my meager resources to purchase a review copy. As a graduate student with access to a large network of libraries, if I didn't purchase the book I might have been able to obtain a copy through interlibrary loan or visit the Library of Congress, but could a teacher in Boise, Idaho do the same thing? Given the challenges I've heard described by colleagues active in classrooms regarding getting curriculum approved by districts, is it even worth the time and effort?

Layoff and Johnson (1980) highlight that two of the most prevalent metaphors in American culture are "time is money" and "time is a limited resource" noting that "This isn't a necessary way for human beings to conceptualize time; it is tied to our culture. There are cultures where time is none of these things" (p. 8-9). But for teachers who sometimes only have a 30 minute lunch break as described in *The American Teacher*

⁸⁶ *American Teacher: Official Trailer*. (2011).
http://www.youtube.com/watch?v=dzvD9v7CbEE&feature=youtube_gdata_player

documentary, time is a precious commodity. It took a LONG time to sift through all of the materials I found. Teachers don't have that kind of time. Educators, such as myself and the lesson plan producers at NGOs, need to provide them with high quality, user-friendly materials. That means being attuned to the cultural landscape of the American School System. Teachers also have to respond to parents and administrators during their 30 minute lunch break or in the evening hours. If “we” want “them” to incorporate critical global issues into instruction and teach for global competence, then it is our collective responsibility as educators to give them the tools and the know-how to do this.

The Global Education Tackle Box

Teachers need tools. Today that includes maps, paper, scissors, etc., but in a few years that may no longer be true. Kids of the future may be learning cursive in art class the way Old English calligraphy is now taught. So instead of a toolkit, I offer a tackle box, because there are still some difficult issues to overcome that are going to take a joint effort:

Mapping the Nation.

The importance of helping students make local connections to global social issues is stressed throughout the global education practitioner literature. In November 2013, the Department of Education announced the launch of a new tool designed to be user-friendly for educators and policy makers at the local, state, and national levels. *Mapping the Nation* “is a new interactive map that pulls together demographic, economic, and education indicators” made possible with support from Asia Society, the Longview Foundation, and SAS.⁸⁷ SAS (pronounced “sass”) stands for “statistical analysis system”

⁸⁷ See *Mapping the Nation: Making the Case for Global Competency – ED.gov Blog*
<https://www.ed.gov/blog/2013/11/mapping-the-nation-making-the-case-for-global-competency/>

that started as an extension program at North Carolina State University. *Mapping the Nation* can be described as a “heat map”: it brings together nearly *one million data points* that were pulled from already existing sources, including the U.S. Census Bureau, Modern Languages Association, Open Doors Report, and links demographic data to trade and economic impact data at the local level.⁸⁸ The interface allows users to choose the indicators most relevant to their needs. The *Mapping the Nation* website provides some interesting examples:

We think of New York, Los Angeles, and Miami as international cities. What the map reveals is that places like Dakota County, Minnesota commands \$40 billion in export trade annually, and that Adams County, Washington has a higher percentage of people speaking a language other than English at home than in Dallas. Another interesting point: Hudson County, New Jersey, has a higher percentage of foreign-born population than Los Angeles.⁸⁹

This information is useful, not only for K-12 educators integrating global education into their instruction, but faculty of education. I have experienced an angry outburst from an undergraduate education major who was tired of being blamed for being a white, middle class, female during discussions of multicultural issues. I have also had students say they probably will teach in their hometown in rural parts of the Upper Midwest, so they don't need to learn about diversity. *Mapping the Nation* demonstrates that this may not always be the case.

⁸⁸ *About the Data – Mapping the Nation*. <http://mappingthenation.net/data.html>

⁸⁹ *About – Mapping the Nation*. <http://mappingthenation.net/about.html#sthash.cuwY3S17.dpuf>

Global Competence Matrix.

In response to the standards accountability movement, many lesson plans included in this study include a matrix with check marks indicating which of the Common Core standards it meets. However, the check marks don't explain how the lessons accomplish these goals. This may be obvious to an experienced teacher, but to someone outside the teaching profession like me, it wasn't clear. It is like giving a legend of symbols, but not putting the symbols on the actual map. The Global Competence Matrix, included in full in chapter 2, provides a roadmap for planning instruction that I find useful, but as yet underutilized. Professional development opportunities to help teachers evaluate their current instruction and align global education lesson plans to the Global Competence Matrix is one avenue for future exploration. In Finland, all teachers conduct action research and I believe a partnership of content experts from international education policy who may someday be involved in lesson plan writing projects should be given opportunities to understand the micro-setting of an elementary school and the needs of teachers enacting global education instruction.

Global Teacher Education.

Throughout the literature, one of the reasons given as to why global education continues to be marginalized is that teachers cannot teach what they don't know. Similarly, faculty in colleges and schools of education cannot teach what they don't know either. The global education pioneers and advocates are few and far between across the nation, although the community is growing. *Global Teacher Education* is a relatively new organization attempting to build a community of teacher educators to share research,

create dialogue, and improve pedagogical knowledge. The publications I received from Dr. Judith-Tourney discussed in chapter 2, will be archived on this website.

As mentioned above, professionals in NGOs engaged in development agencies and NGOs also need tools to help communicate their message to future generations in order to generate the grassroots support necessary to influence political will. Joint scholarship between graduate students in international education policy with graduate students in curriculum studies may help bridge this gap. Just as the parable of blind men touching an elephant demonstrates limited perspectives, the overlapping aims of multicultural education and human rights-based education still lack synergy.

Professional Networks

Related to the above theme, teachers need support and community. Greenslate (2007) writes,

Educators who wish to teach about these larger issues [social and environmental issues in the wider world] often find themselves on the philosophical and political fringe, and may even ask themselves whether they are taking advantage of students by introducing ideas that in some way validate their own world view....However, clean water and air, human rights, animal protection, and problems of world hunger, racism, sexism, and homophobia are not partisan issues. They are the concerns of our era and will not find resolution unless our youth are educated and empowered toward that end (p. 28).

Two of the teachers that responded to my request for materials are part of a mentoring partnership through the Asia Society Partnership for Global Education International Secondary School Network (ISSN). In one case, a faculty member of education at a

nearby university supports and connects global educators in the local area. Professional networks and communities of practice provide the external validation that global education is important while receiving support in trying new things as teachers develop their own global competence.

The Stickiness Factor

High performing countries, such as Singapore, understand that reform efforts must be systematic and across sector all sectors including policy, preparation, and practice. I share the concern expressed by Myers (2006):

At question is whether learning about the world will develop into a sustainable pedagogical project aiming to improve society, or if it will continue as temporary impositions on schools following U.S. foreign policy and the tide of world events (p. 372).

Malcolm Gladwell, author of *The Tipping Point*, describes three types of people needed to achieve what he calls “The Stickiness Factor”: Connectors, Mavens, and Salesmen. In order to move an idea into exponential success, all three of these groups must endorse and advocate a new idea. I see myself as a connector. I found a wealth of information in the lesson plans I collected and many other resources along the way that I would have found very helpful if I had found them sooner. What to do with them and how to connect the people who need them will be the focus of future activities.

EPILOGUE

In the Prologue I told the story of my friend's daughter who made a Russian flag for an ancestry lesson in Kindergarten. On September 11, 2001 she was a third grader within commuting distance to the World Trade Center. Her school immediately went on lock-down until parents could claim their children. Her classmate and best friend lost her father in the ashes of Lehman Brothers.

Immediately after sending a draft of my dissertation to my chair, I drove home to attend the wedding anniversary of this friend. I'm happy to report that her daughter is a bright and bubbly, caring and compassionate young woman. I asked her if she was going to go on a study abroad program before she graduates college and she said she couldn't because it would slow her down from graduating. She is already thinking of graduate school and wants to retake a general psychology course because she earned a "C" and thinks she needs to improve her GPA.

I didn't ask her about her recollections of September 11 because it was a day of happy, not sad, memories. But I did talk to women of my generation who were stay at home moms and now work in the front offices and cafeterias of their children's schools. I told them a bit about my research and they told me about what they observe in schools. In one school district, the Kindergarten lesson plan that taught me that "March comes in like a lion, and goes out like a lamb" has been eliminated because it is "too frivolous." Children are also expected to know their shapes and colors before they start school, although there is no Head Start program in the district. I also spoke to a former fifth grade teacher and told her my *Trick-or-Treat for UNICEF* breastfeeding findings and she confirmed my hypothesis that it would never get taught.

On the drive back home to the Washington, DC area, I thought about the question I asked in my graduate school application—how do we get *all* teachers to teach children about global social issues. I still don't know the answer to that question, but social justice teaches us that there are no right answers—just more questions. Being a global educator is a calling, I believe, and a lifelong pursuit. We are utopian, idealists, and dreamers. We seek a better world and hope for a better future for all the world's children, no matter where, no matter what. I believe that the world would be a better place if we follow the simple rules that Robert Fulghum (1989) reminds us we all learned in Kindergarten:

- Share everything. Don't take things that aren't yours. Put things back where you found them.
- Play fair. Don't hit people. Say you're sorry when you hurt somebody.

I also share his belief,

...that imagination is stronger than knowledge. That myth is more potent than history. That dreams are more powerful than facts. That hope always triumphs over experience. That laughter is the only cure for grief. And I believe that love is stronger than death.

Fulgham also states, “Don't worry that children never listen to you; worry that they are always watching you.”⁹⁰

⁹⁰ *Robert Fulghum Quotes – BrainyQuote*. Retrived from http://www.brainyquote.com/quotes/authors/r/robert_fulghum.html

APPENDIX A

LESSON PLANS COLLECTED

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
1	Amnesty International, USA	<p>Our World, Our Rights http://www.amnestyusa.org/resources/educators/teaching-guides This book is designed to introduce elementary school children to the Universal Declaration of Human Rights (UDHR). It offers children a simple way of remembering the rights embodied in the UDHR, and also helps them to identify rights and responsibilities which accompany them. 170 pages. Includes classroom activities, stories, case studies, action opportunities and a list of additional resources.</p>	Human Rights Education	UDHR
2	Amnesty International, USA	<p>Rights and Responsibilities www.amnestyusa.org/resources/educators/lesson-plans Students identify the differences between rights and responsibilities.</p>	Human Rights Education	Citizenship education
3	Amnesty International, USA	<p>The Right to an Education www.amnestyusa.org/resources/educators/lesson-plans An activity to illustrate a child's right to education, as well as the shortcomings that exist with respect to the realization of that right for all children.</p>	Human Rights Education	Education for All
4	Amnesty International, USA	<p>We Are One Family: My Family, Your Family, Our Families www.amnestyusa.org/resources/educators/lesson-plans This unit is designed to promote understanding and tolerance among people. By giving students the background they need, we can expect our students to be tolerant and responsible citizens.</p>	Human Rights Education	Tolerance Citizenship education
5	Amnesty International, USA	<p>Who Has Rights? Who Are Defenders of Human Rights? www.amnestyusa.org/resources/educators/lesson-plans Participants identify pictures that illustrate human rights contained in the Convention on the Rights of the Child. Students discuss what are human rights and who protects them.</p>	Human Rights Education	CRC

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
6	British Columbia Teachers' Federation	<p>Acts of Transformation: From War Toys to Peace Art https://www.bctf.ca/uploadedFiles/Public/SocialJustice/Publications/WarToysToPeaceArt.pdf</p> <p>Acts of Transformation: From War Toys to Peace Art asks children and youth to surrender their war toys so that they may be transformed into works of art. Voluntary surrendering of a war toys is a conscience step towards a culture of peace. Decommissioning the toy is a mindful act that renders a violent toy to passive object. Transforming the object into a work of art is an action that promotes peace. The art inspires others towards a culture of peace. http://www.wartoystopaceart.org/</p>	Peace and Conflict	CRC
7	British Columbia Teachers' Federation	<p>Child Labour: Who's Making the Things We Buy? http://bctf.ca/GlobalEd/TeachingResources/AireyCarrol/ChildLabour.pdf</p> <p>This five part lesson aid calls upon a wide variety of educational strategies including individual and group activities, a novel study, examination of photos, research, data analysis, a role play, field trips and opportunities for reflection as students are actively engaged in learning about and addressing the issue of child labour.</p>	Human Rights Education Globalization and Interdependence	CRC Child Labor
8	British Columbia Teachers' Federation	<p>Ethical Consumer Choices in the Global Village http://bctf.ca/GlobalEd/TeachingResources/McLeodWalls/McLeod.pdf</p> <p>This lesson aid focuses on the interrelationship and interdependence of communities around the world. Two discrete classes, one of which is senior in grade level to the other (i.e. grades 2 and 5), work together as buddy classes. Through participating in a variety of activities, students explore their (and their community's) relationship to other communities in the world and gain an understanding of how their choices and actions have implications and consequences for people in other places.</p>	Human Rights Education Globalization & Interdependence	CRC Child Labor

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
9	British Columbia Teachers' Federation	<p>On a Bicycle Built For Too http://bctf.ca/GlobalEd/TeachingResources/BrewsterJanet/OnABicycleBuiltForToo.pdf This collection of activities is designed to put students in the position of experiencing an ordinary challenge faced by thousands of workers around the world so that they might develop empathy and a desire to explore potential options. It also provokes discussion about the concept of foreign aid.</p>	Globalization and Interdependence	Worker's Rights Foreign Aid
10	British Columbia Teachers' Federation	<p>Our Chores http://bctf.ca/GlobalEd/TeachingResources/2006Elementary/PDF/OurChores.pdf Students identify and compare the chores they do at home, then synthesize the data to produce a class profile with respect to chores and gender. Students then examine media and global perspectives of chores with respect to gender and learn about the experiences of children in other countries. Finally, students explore the Canadian International Development Agency (CIDA) website, focusing on the Youth Zone and on Gender Equality.</p>	Globalization and Interdependence	Child Labor Gender equality
11	British Columbia Teachers' Federation	<p>Reach Out Through Music http://bctf.ca/GlobalEd/TeachingResources/DallynSusan/ReachOutThroughMusic.pdf Through collecting and communicating messages, stories, poems, pictures, dance steps and music lyrics, students create an awareness of their unique cultural portraits, become proud of their school community and explore the concepts of peace and social responsibility.</p>	Peace and Conflict	
12	British Columbia Teachers' Federation	<p>Square Pegs and Round Holes http://bctf.ca/GlobalEd/TeachingResources/McLeodClay/SquaresCircles.html Through experiencing and debriefing the potential that cross-cultural contact has for conflict and misunderstanding, students develop their perspective consciousness and recognize the need for tolerance, acceptance, communication, and compromise when interacting with people from diverse cultural backgrounds.</p>	Peace and Conflict	Intercultural skills Game-based learning: simulation

	Author/Publisher		Global Education Theme	Global Issue
13	British Columbia Teachers' Federation	Water for Us http://bctf.ca/GlobalEd/TeachingResources/2008/WaterForUs.pdf This lesson helps young children gain awareness of the source of clean water, the scarcity of clean water, and the necessity to protect clean water.	Sustainable development	Water
14	British Columbia Teachers' Federation	What Will Happen to My Valentines? Ethical fundraising http://bctf.ca/GlobalEd/TeachingResources/KornDebbie/Valentines.pdf This lesson focusses on the making of individual decisions about fund-raising. Project Love, sponsored by CODE's Canadian Education Project, provides an opportunity for students to increase their awareness and appreciation of our global community by raising funds to purchase school supplies, which they assemble in Project Love kits. The kits are sent to students and teachers in developing countries selected by CODE.	Sustainable Development	Education for All Campaign – Fundraising
15	British Columbia Teachers' Federation	Women in the World http://bctf.ca/GlobalEd/TeachingResources/2008/WomenInTheWorld.pdf Students explore the status of women in the world with regard to family households, work for pay, literacy, schooling, voting rights, and women in government using The Penguin Atlas of Women in the World, 3rd ed., by Joni Seager. They play a PowerPoint game, "Know your facts." Students compare, contrast and look for patterns in the status of women in the world with regard to geographical location and then work in teams to develop a series of questions and answers for a class game.	Globalization and Interdependence	Gender equality Game-based learning
16	Decode Global charity: water	Get Water! http://getwatergame.com/ In Get Water!, Maya, a girl who loves going to school, but keeps on getting sent out to collect water instead. Help her get water fast so she can get back to her books! We hope you enjoy getting water, throwing boomerangs, and competing with your friends! It's important to us that through Get Water! we are able to make the world better.	Sustainable Development	Water Game-based learning Fundraiser

Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
17 Developing A Global Perspective For Educators (University of Ottawa, Faculty of Education)	<p>“Let Pharady Enjoy Her Childhood!” http://www.developingaglobalperspective.ca/wp-content/assets/lessonplans/gr5/Let_Pharady.pdf This is the second lesson, in a cross-curricular lesson unit, discussing children’s rights, and the contemporary situation of child labour across the world. The content of this activity will invite them to reflect on the premises of their childhood, to compare them with the ones from a developing country, and to take action by writing a letter in which they will ask the owner of a factory to address the situation.</p>	Globalization and Interdependence	Child labor
18 Developing A Global Perspective For Educators (University of Ottawa, Faculty of Education)	<p>Meaningful Gifts http://www.developingaglobalperspective.ca/wp-content/assets/lessonplans/gr3/Meaningful_Gifts.pdf Meaningful Gifts allows students to practice mathematical skills using whole numbers up to 1000 while doing an activity that is both relevant and realistic. After problem solving in small groups, the students will have the opportunity to purchase items (school supplies, sheep, chickens, etc.) from the World Vision catalogue that can be used to help children struggling with poverty. Finally, students will have the opportunity to share their rationale behind their chosen items. This lesson also includes a cross-cultural dimension on Human Rights which can be expanded into a unit. Students will discover how some children in other cultures/countries live in poverty, what that means, and how we can help. There is an emphasis on social justice by promoting discussion about issues such as equality, gender and human rights.</p>	Sustainable Development	Poverty CRC Fundraiser
19 Developing A Global Perspective For Educators (University of Ottawa, Faculty of Education)	<p>Travelers for Trade and Global Peace http://www.developingaglobalperspective.ca/wp-content/assets/lessonplans/gr3/distribution_of_wealth.pdf To look at the distribution of wealth and other resources in four different countries.</p>	Globalization and Interdependence	Resource distribution

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
20	Education International	<p>One Hour Against Child Labour http://download.ei-ie.org/SiteDirectory/ChildLabourEditorialGroup/Doc/External/WDAACL2012_Activity_EN.pdf EI, with the support of the International Labour Organisation's International Programme on the Elimination of Child Labour (ILO-IPEC), suggests that teachers and their unions use this 'One Hour Against Child Labour' Activity Kit to lead a one-hour activity around child labour issues with the help of a simple and adaptable resource.</p>	Globalization and Interdependence	<p>Child labor Campaign – World Day Against Child Labour, June 12</p>
21	Facing the Future	<p>Connections All Around: Me, My Food, and My Environment http://www.facingthefuture.org/Curriculum/PreviewandBuyCurriculum/tabid/550/CategoryID/7/List/1/Level/a/ProductID/23/Default.aspx#.UaZLKUC1GSo Students identify connections, cause and effect, and surprising results in our food, lives and nature as they explore how staple foods are produced.</p>	<p>Sustainable Development Globalization and Interdependence</p>	Global food system
22	Free the Children	<p>Agriculture and Food Security http://www.weday.com/wp-content/blogs.dir/4/files/2014/01/Agriculture-Food-Security-Elementary.pdf The new agriculture and food security pillar focuses on innovative farming techniques and water management projects to help ensure developing communities have access to self-sustaining food sources, directly impacting their health, access to education and life outcomes. This lesson package was created to provide educators with a comprehensive lesson on the purpose and inner workings of the Agriculture and Food Security pillar. With this knowledge, students will learn the value of their participation in Free The Children programming and understand the contribution they have made to address the problem of global hunger.</p>	Sustainable Development	Food Security

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
23	Free the Children	<p>Junior World-Changers Kit http://www.freethechildren.com/get-involved/we-school/resources-curriculum-and-lesson-plans/junior-world-changers-kit/ The Junior World-Changers Kit is a fun and practical resource for teachers to introduce younger students to social justice issues and activism. Educate introduces students to the seven countries where Free The Children works, then dives into four key social issues: education, health care, poverty and clean water and sanitation. Educate wraps up with a guided reading activity that connects students to their peers at home and around the world.</p>	Sustainable Development	Education Health care Poverty Water and Sanitation
24	Girl Rising	<p>International Day of the Girl Child Curriculum http://www.girlrising.com/for-educators/curriculum-overview/ Students will learn and think critically about the variety of reasons why it is in everyone's best interest to ensure that all girls, across the globe, have access to an education; encourage students to explore the variety of reasons, including poverty, health issues and cultural norms, which keep girls out of school; investigate the 10 countries that have the most girls lacking access to an education; and examine some of the ideas that can help make it easier for girls to obtain an education.</p>	Sustainable Development	Education for All Girl's education Campaign – International Day of the Girl Child, October 11
25	Global Campaign for Education-US Chapter	<p>Lesson for All http://www.campaignforeducationusa.org/site/page/lesson-for-all The Lesson for All is a set of three units focused on the right of education and the barriers that youth around the world experience when trying to access that right.</p>	Sustainable Development	Education

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
26	Heifer International	<p>Read to Feed® http://www.heifer.org/readtofeed/resources.html Read to Feed is a reading incentive program for children. Participants obtain sponsorships from parents, friends and relatives based on the number of books (or units of time) they read. The goal is to promote reading and help Heifer International assist millions of people around the world feed their families and reach self-reliance through gifts of livestock and training.</p>	Sustainable Development	Hunger Poverty Self-reliance Agriculture Campaign - Fundraising
27	iEARN/ Kids Can Make a Difference	<p>Finding Solutions to Hunger http://collaborate.iearn.org/space-2/group-81 Participants will research and discuss the root causes of hunger and poverty in the world and take meaningful actions to help create a more just and sustainable world</p>	Sustainable development	Hunger Poverty
28	Learning to Give	<p>Global Education: Why Learn? 1) Who has rights and privileges? 2) School for girls 3) Should all children go to school? http://learningtogive.org/lessons/unit362/ Students play a game that explores the difference between rights and privileges and challenges their expectations about basic rights. Students will explore the issue of education as a right that not everyone has access to. Students listen and respond to the text of Nasreen’s Secret School by Jeanette Winter, a picture book about a school in Afghanistan. Students plan and complete a service project to help expand access to education around the world.</p>	Sustainable Development	Education
29	Learning to Give	<p>Making a Difference in World Health http://learningtogive.org/lessons/unit251/ Students will learn about the importance and privilege of making healthy and sustainable food choices. They will understand that many people in the world do not have the choice of what to eat due to food insecurity. They will brainstorm some ways that they can address local and global food insecurity and choose to take action.</p>	Sustainable Development	Food security

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
30	Microsoft	<p>Plan and Hold a Food and Globalization Summit</p> <p>http://www.microsoft.com/education/en-us/teachers/plans/Pages/globalization-summit.aspx</p> <p>Explore globalization by researching the issues surrounding one of several controversies involving food.</p>	Globalization and Interdependence	Food security
31	Ms. B (T5)	<p>East Asia Seminar</p> <p>The primary focus for students is to explore regional China's geography, including the physical and human characteristics. Students will use geographic tools to analyze the influence of the environment on the growth and development of all major regions of China.</p>	Globalization and Interdependence	Environment Area studies
32	Ms. S (T4)	<p>Alligator Paper Craft</p> <p>This exercise is a metaphor for how world resources including food, healthcare, clean water and access to education are inequitably distributed. Adapted from Oxfam America's Hunger Banquet.</p>	Sustainable development	Resource distribution
33	Museum of Science Boston/ Engineering is Elementary	<p>Water, Water, Everywhere: Designing Water Filters</p> <p>http://www.eie.org/eie-curriculum/curriculum-units/water-water-everywhere-designing-water-filters</p> <p>This unit introduces students to environmental engineering. Science concepts related to the water cycle are reinforced as students learn about the importance of clean water and engage in an engineering challenge focused on designing a water filter.</p>	Sustainable Development	Water
34	One Hen	<p>One Hen Microfinance for Kids</p> <p>http://onehen.org/</p> <p>Introduces children to microfinance and social entrepreneurship through award winning picture book One Hen: How One Small Loan Made a Big Difference. Students make a difference by starting micro businesses and donating profits and by playing online games including a virtual "bead fund" which matches each winning bead with a penny loaned to real entrepreneurs in Africa.</p>	Globalization and Interdependence	Microfinance Philanthropy

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
35	One Million Bones	<p>One Million Bones http://www.peacecorps.gov/www/educators/lessonplans/lesson.cfm?lpid=132&gid=1 A collaborative art installation designed to recognize the millions of victims and survivors who have been killed or displaced by ongoing genocide and mass atrocities in Sudan, Democratic Republic of Congo, and Burma.</p>	Peace and Conflict	<p>Genocide Campaign - Awareness</p>
36	Oxfam Education (GB)	<p>Enough Food For Everyone IF Campaign http://www.oxfam.org.uk/education/resources/enough-food-for-everyone The IF campaign brings together a movement of people who believe that there is enough food to feed everyone one in the world, IF... By learning more about the issues at the heart of IF, you can help to develop your students' understanding of the world and their role as active global citizens. The activity, Flying the Kite for Food, is designed to inspire pupils to create their wishes for a world without hunger, and to make a kite which they will decorate with their wish.</p>	Sustainable Development	<p>Hunger Campaign – 2013 Enough Food for Everyone IF</p>
37	Oxfam Education (GB)	<p>Food for Thought http://www.oxfam.org.uk/education/school-projects/food-for-thought These resources focus on the global food system, experiences of small-scale farmers, land rights issues, and the impact of climate change on food production</p>	Globalization and Interdependence	<p>Global Food System Simulation game - Can you beat the System? Grow Island</p>
38	Oxfam Education (GB)	<p>Go Bananas http://www.oxfam.org.uk/education/resources/go-bananas The resource includes a photo gallery and captions which follow the journey of a banana from the Caribbean to the UK. It gives a detailed example of how food grown overseas passes through many hands, stages and processes from planting to eating, and also highlights who makes money from the process.</p>	Globalization and Interdependence	<p>Global food system</p>

Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
39 Oxfam Education (GB)	<p>Sing Up with Oxfam http://www.oxfam.org.uk/education/resources/sing-up Written in partnership with Sing Up, features a collection of songs about food and farming from around the world, introducing pupils to the challenges and injustices that people face around the world and encouraging them to think about the reasons behind them and be part of their solution.</p>	Globalization and Interdependence	
40 Oxfam Education (GB)	<p>Water Week Resources http://www.oxfam.org.uk/education/school-projects/water-week These resources are designed to be delivered as part of Oxfam Water Week, to enable pupils to gain an in-depth understanding of water vulnerability issues and introduce pupils to the idea that although water is a fundamental human right, many people have restricted access to it. Resources follow a 'Learn, Think, Act' sequence, in which students 1) Learn about the causes and symptoms of water vulnerability using case studies from Oxfam Projects around the world; 2) Think critically about what can be done to overcome water vulnerability; 3) Find out about action Oxfam and water-vulnerable communities have taken, and encourage pupils to take their own action.</p>	Sustainable Development	Water and Sanitation Campaign – 2013 Oxfam Water Week
41 Peace One Day	<p>Peace One Day http://peaceoneday.org/education-2009/ Peace One Day Education aims to advance active learning in the areas of peace, sustainability and anti-bullying in order to mobilise a generation of young people in support of Peace Day.</p>	Peace and Conflict	Peace education
42 Peace Corps Coverdell World Wise Schools	<p>Barrels and Buckets: Access to Water http://www.peacecorps.gov/www/educators/lessonplans/lesson.cfm?lpid=1986&gid=1 Students increase their understanding of access to water through reading Peace Corps Volunteer stories from Kenya (in east Africa) and Ghana (in west Africa). An overall goal is to develop the students' understanding of the similarities and differences among water use in Kenya, Ghana, and the students' own communities.</p>	Sustainable Development	Water

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
43	Peace Corps Coverdell World Wise Schools	<p>Building Bridges for Young Learners— School</p> <p>http://www.peacecorps.gov/www/educators/lessonplans/lesson.cfm?lpid=2841&gid=1</p> <p>The following lesson engages young children in exploring the concept of school and education with an exploration of the varied factors that influence children's access to formal schooling, the subjects taught and learned, and children's role in their classroom.</p>	Sustainable Development	Education
44	Peace Corps Coverdell World Wise Schools	<p>Clean Water and Quality of Life</p> <p>http://www.peacecorps.gov/www/educators/lessonplans/lesson.cfm?lpid=3052&gid=1</p> <p>This lesson explores the importance of protecting sources of clean drinking water. Through a narrated slide show, Peace Corps volunteer Lauren Fry shares her story about building a springbox to protect a groundwater supply in Cameroon. Students will synthesize information from the slide show, examine additional photographs depicting water access issues in Africa, and discuss the connection between clean water and quality of life..</p>	Sustainable Development	Water
45	Peace Corps Coverdell World Wise Schools	<p>Reef Results, Problem-Solving and Solutions</p> <p>http://www.peacecorps.gov/www/educators/lessonplans/lesson.cfm?lpid=3122&gid=1</p> <p>As fish populations plummet, Peace Corps Volunteer Tommy Schultz works with Filipinos to restore the sea life that the local people depend on for food. After watching the slide show, Protecting Philippine Reefs, students will recognize how intertwined human existence is with the health of ecosystems, identifying positive and negative impacts that people can have on their local environment.</p>	Sustainable Development	Food security
46	Peace Corps Coverdell World Wise Schools	<p>Peace Corps Challenge Welcome to Wanzuzu (Game)</p> <p>http://www.peacecorps.gov/kids/</p> <p>Take the role of a Peace Corps Volunteer assigned to the fictional village of <i>Wanzuzu</i>. Explore eight critical challenges villagers are faced with, and determine realistic and sustainable solutions to improve their quality of life. Play the game and face all eight challenges.</p>	<p>Sustainable Development</p> <p>Game-based learning</p>	

Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
47 Pennies for Peace	Pennies for Peace http://www.penniesforpeace.org/ Pennies for Peace is a service-learning program of Central Asia Institute. The program, inspired by Greg Mortenson's quest to build schools for children in the remote regions of Afghanistan and Pakistan, is recounted in the book Three Cups of Tea. Central Asia Institute strives to educate students about the world outside their own experiences, and shows them that they can make a positive impact on a global scale – one penny at a time.	Sustainable Development	Education Campaign - Fundraising
48 Population Research Bureau	Making the Pieces Fit After participating in the simulation, students will analyze the roles of various countries in the global economy, the effect of unequal resource distribution, and the interdependence of all nations.	Globalization and Interdependence	Resource distribution
49 Rainforest Alliance	Dependence and Interdependence http://www.rainforest-alliance.org/curriculum/third/lesson1 This lesson guides students in an exploration of sustainable agricultural practices directly related to the lives of people living in the rainforest. The connection is made through chocolate and cocoa farming. By engaging students in a study of the origins of chocolate, we will introduce the impact of increased need/want for chocolate on the environment where it is grown and species that surround those farms. The unit focuses on communities in Ghana that protect their forest from destruction by sustainably harvesting cocoa.	Sustainable Development	Agriculture
50 Rainforest Alliance	What Would Halloween be like Without the Ecuadorian Rainforest?/The Tropical Supermarket http://www.rainforest-alliance.org/curriculum/fourth This lesson guides students in an exploration of sustainable agricultural practices directly related to the lives of people living in the rainforest. The connection is made through chocolate and cocoa farming.	Sustainable Development	Agriculture Global movement of food

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
51	TeachUNICEF	<p>Exploring Our Roles as Global Citizens http://teachunicef.org/sites/default/files/units/global_citizenship_gr_3-5_final_7-13.pdf Exploring Our Roles as Global Citizens is a four-lesson unit with extension activities and a student led inquiry project that is designed to 1) introduce the concept of global citizenship, including relevant knowledge, skills, values, and civic actions; 2) educate students about universal human rights outlined in the Convention on the Rights of the Child (CRC) and what their responsibilities are to ensure these rights are protected; 3) foster students' skills in developing perspectives, critical and creative thinking, research, and decision-making about a chosen global issue using a student-led inquiry model; 4) empower students to recognize and use their individual strengths to make a positive difference in their local communities.</p>	Human Rights Education	CRC
52	TeachUNICEF	<p>Trick-or-Treat for UNICEF http://teachunicef.org/explore/topic/trick-or-treat-unicef Trick-or-Treat for UNICEF is an annual tradition of Kids Helping Kids® by collecting donations on Halloween using collection boxes provided by UNICEF; since 1950, more than \$170 million has been raised in donations to UNICEF to support children with programs in health care, clean water, nutrition and education, and support UNICEF's emergency relief efforts following natural disasters.</p> <p>2013 theme focusing on hunger and malnutrition: http://teachunicef.org/sites/default/files/units/trick_or_treat_3-5_final.pdf</p>	Sustainable Development Peace and Conflict	<p>Hunger and Malnutrition Natural Disasters</p> <p>Campaign – Fundraising</p>

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
53	TeachUNICEF	<p>What's Your Zero http://teachunicef.org/sites/default/files/sites/default/files/units/what_is_your_zero_gr_3-6.pdf In 2012 the U.S. Fund for UNICEF launched Believe in ZERO, a national campaign to achieve ZERO preventable child deaths globally and provide every child with the opportunity to survive and thrive. In this lesson, students view the campaign PSA and explore what it takes for seemingly impossible ideas (like Believe in ZERO) to become possible. They learn about the work of UNICEF and use discussion and art to identify problems that they would like to see eliminated in their community, nation, or on a global level. Students then create an action plan to address one of the priorities they identified and in doing so become part of the global movement to achieve ZERO.</p>	Human Rights Education	Child mortality Campaign – 2012 Believe in ZERO
54	TeachUNICEF	<p>Water and Sanitation for All http://teachunicef.org/sites/default/files/sites/default/files/units/Water_and_Sanitation_Grades_3_to_5_0.pdf Water and Sanitation for All is a unit of three lessons designed to: 1) raise awareness of the problems facing children with inadequate access to clean water or sanitation facilities; 2) increase students' understanding of the world water crisis as one that affects everyone; 3) explore how organizations, agencies, and individuals are working to address the problems; 4) encourage students to take their own steps in addressing the local and global issues of water and sanitation.</p>	Sustainable Development	Water and Sanitation
55	TeachUNICEF	<p>When Disaster Strikes: Understanding Humanitarian Emergencies A cross-curricular educational resource for grades K to 8 (UNICEF Canada) http://teachunicef.org/explore/topic/emergencies Humanitarian crises, either in the form of natural disasters like floods and earthquakes, or complex human-induced situations like armed conflicts and industrial accidents, illustrate the full spectrum between human suffering and human resilience.</p>	Peace and Conflict	Natural disasters Armed conflict

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
56	UNHCR	Human Rights and Refugees: To Be a Refugee http://www.unhcr.org/46938d212.html To understand- a) the definition of a refugee- b) the concept of human equality- c) the possible sources of stereotypes, prejudice, intolerance, racism and discrimination.	Peace and Conflict	Refugees
57	United Nations Cyberschoolbus	Peace Education Unit 1: Ecological Thinking and Respect for Life http://www.un.org/cyberschoolbus/peace/frame3_1.htm The theme of this unit is ecological thinking and respect for life. The knowledge, skills, and attitudes stressed in peace education link together through a holistic appreciation for the value of life and the interdependence of living systems on the planet. Teaching about the environment and the notion of environmental responsibility is a crucial component of education for peace.	Peace and Conflict	Holistic thinking Environmental responsibility
58	United Nations Cyberschoolbus	Peace Education Unit 2: Tolerance and Respect for Dignity and Identity http://www.un.org/cyberschoolbus/peace/frame3_2.htm The theme of this unit is tolerance and respect for dignity and identity. Peace education promotes the development of the learner through an emphasis on understanding individual rights and responsibilities. This understanding is critical as we strive to build a culture of peace. However, before we can truly understand notions of citizenship and participation (ourselves in relation to others), we must first ask the question, "Who am I?". Identity is what distinguishes us from others and joins us to them. Our unique identities and common human dignity provide the foundation for peace education.	Peace and Conflict	Rights and responsibilities
59	Utah Education Network	Hunger in the World http://www.uen.org/Lessonplan/preview.cgi?LPid=1271 Different dimensions of world hunger	Sustainable Development	Hunger

	Author/Publisher	Lesson Plan Title and URL Overview/Objective	Global Education Theme	Global Issue
60	Youth & United Nations Global Alliance	Ending Hunger Challenge Badge http://www.fao.org/docrep/018/i3466e/i3466e.pdf The ending Hunger challenge Badge is designed to help educate children and young people about hunger in the world and how we can overcome it. This booklet will help you develop an appropriate, enjoyable and engaging educational programme for your class or group.	Sustainable Development	Hunger

APPENDIX B

SUMMARY OF TEACHER AND SCHOOL DISTRICT CHARACTERISTICS

	T1	T2	T3	T4	T5	T6	T7
	Ms. D	Ms. G	Ms. M	Ms.S	Ms. B	Ms. C	Mr. R
Teacher							
Gender	Female	Female	Female	Female	Female	Female	Male
Race/ethnicity	White	Hispanic/ Latina	White	African/ American	Hispanic/ Latina	Hispanic/ Latina	White
# years teaching	15	4	17	16	8	10	36
Grade	5	4	4-8	3	4	5	(blank)
School District							
U.S. region ⁹¹	Midwest (East North Central)	South (West South Central)	Northeast (Mid-Atlantic)	South (Atlantic)	South (West South Central)*	South (West South Central)	Midwest (East North Central)
School locale ⁹²	Suburb, large	Rural, fringe	City, large	City, large	City, large	Suburb, large	Suburb, small
Instructional spending (per student)	\$6,649	\$4,540	Private School		\$4,168	\$4,750	\$6,966
Economically disadvantaged	5%	83%		34%	84%	86%	34%
ELL	1%	13%		7.5%		27%	8%
Race/Ethnicity	87% W; 7% H/L; 3% Multi	91% H/L; 5% W; 3% AA; 1% Multi <1% NA, A, PI		49% W; 24% AA; 15% H/L; 6.5% A; 4.2% Multi	36% W; 29% AA; 26% H/L; 7 % NA	98% H/L 1% W <1% A, AA, NA	80% W; 13% A/PI 3% H/L 2% AA <1% NA

A-Asian; **AA**-African American; **H/L**-Hispanic/Latino; **Multi**-Two or more races/ethnicities;

NA--Native American; **PI**-Pacific Islander; **W**-White

⁹¹ See http://www.census.gov/geo/maps-data/maps/pdfs/reference/us_regdiv.pdf

⁹² See <http://nces.ed.gov/ccd/schoolsearch/>

APPENDIX C

ORGANIZATIONS AND LESSON PLAN RESOURCES

charity: water

charity: water is a non-profit organization bringing clean and safe drinking water to people in developing nations.

<http://www.charitywater.org/about/mission.php>

200 Varick Street, Suite 201

New York, NY 10014

(646) 688-2323

support@charitywater.org

Decode Global

Decode Global is a Montreal-based company specializing in educational mobile games for social change. We have the crazy idea that not only can games be a lot of fun, but they can also teach kids about important global issues such as water scarcity.

With Get Water!, we bring to you the story of Maya, a girl who loves going to school, but keeps on getting sent out to collect water instead. Help her get water fast so she can get back to her books! We hope you enjoy getting water, throwing boomerangs, and competing with your friends!

It's important to us that through Get Water! we are able to make the world better. This means we are committed to ensuring kids around the world benefit from better access to education and clean water through this game. We want to get the message out that water scarcity is a big deal, and is one of the main reasons kids miss out on school!

<http://getwatergame.com/about/>

(address not provided on website)

Montreal, Quebec

info@decodeglobal.com

Engineering is Elementary

Engineering is Elementary® (EiE®) is a project of the National Center for Technological Literacy® (NCTL®) at the Museum of Science, Boston (MOS). We address America's pressing need for effective STEM (science, technology, engineering, and math) education through three platforms:

- Curriculum development and dissemination
- Professional development (PD) for teachers and teacher educators
- Educational research and evaluation

EiE serves children and educators in grades K- 8 with research-based, teacher-tested curriculum materials for schools and out-of-school time programs. We also help teachers build skills and confidence in teaching engineering and technology in our professional development workshops. And through conference papers and publications, we share the knowledge we've gained with the national community of educational researchers.

(*About Us*. Retrieved from <http://www.eie.org/about-us>)

Museum of Science
1 Science Park
Boston, MA 02114
(617) 589-0230
eie@mos.org

Lesson plan resources.

Engineering is Elementary. (n.d.). *Water, Water Everywhere: Designing Water Filters*.

Retrieved from <http://eie.org/eie-curriculum/curriculum-units/water-water-everywhere-designing-water-filters>

Engineering is Elementary Team (n.d.). *Saving Salila's Turtle*. J. Martin (Illustrator).

Retrieved from <http://www.eiestore.com/sasatu.html>

Food and Agriculture Organization of the United Nations (FAO)/

Youth and United Nations Global Alliance (YUNGA)

Achieving food security for all is at the heart of FAO's efforts – to make sure people have regular access to enough high-quality food to lead active, healthy lives.

Our three main goals are: the eradication of hunger, food insecurity and malnutrition; the elimination of poverty and the driving forward of economic and social progress for all; and, the sustainable management and utilization of natural resources, including land, water, air, climate and genetic resources for the benefit of present and future generations. (*About Us*. Retrieved from <http://www.fao.org/about/en/>)

The Youth and United Nations Global Alliance (YUNGA) was created to generate collaborative initiatives between United Nations agencies and other organizations and civil society organizations working with children and young people. YUNGA is a gateway to assist the engagement of youths in activities of key environmental and social concern at the national and international level.

(*YUNGA Home*. Retrieved from <http://yunga-youth.weebly.com/>)

Headquarters
Viale delle Terme di Caracalla
00153 Rome, Italy
Tel. 011 +39 06 57051
FAO-HQ@fao.org

Lesson plan resources.

FAO. (2013). *Ending Hunger Challenge Badge*. Retrieved from

<http://www.fao.org/docrep/018/i3466e/i3466e.pdf>

Free the Children

Free The Children is an international charity and educational partner that believes in a world where all children are free to achieve their fullest potential as agents of change. We work domestically through We Day and We Act to educate, engage and empower youth to become active local and global citizens. Through our holistic and sustainable development model—Adopt a Village—we work to remove barriers to education and to empower communities to break the cycle of poverty.

Free The Children is part of a family of organizations, including Me to We and We Day, that has a shared goal: to empower a generation to shift the world from ‘me’ to ‘we’—through how we act, how we give, the choices we make on what to buy and what to wear, the media we consume and the experiences with which we choose to engage.

(*About Us.* <http://www.freethechildren.com/about-us/>)

Free The Children International Office
233 Carlton Street
Toronto, Ontario M5A 2L2 Canada
(416) 925-5894
info@freethechildren.com

Lesson plan resources.

Free the Children. (n.d.). Agriculture and Food Security. *Free The Children*. Retrieved

from <http://www.freethechildren.com/get-involved/toolkits/agriculture-and-food-security/>

Heifer International

Heifer International is a nonprofit, humanitarian organization dedicated to ending hunger and poverty and caring for the Earth. Heifer currently provides livestock, trees, seeds and training in environmentally sound agriculture to families in more than 40 countries, including the United States. Heifer partners with community groups to form development plans and to train beneficiaries in animal well-being, agroecology, water quality, gender equity and community development, among other topics. The training enables them to care for livestock, grow crops sustainably and further lift themselves out of poverty. Heifer's recipients agree to share one or more of their animals' offspring and the training they receive with others in need in what Heifer calls Passing on the Gift®. This unique development tool multiplies the benefit of the original gift and allows recipients to become donors. Heifer partners are also taught to prevent overgrazing, collect manure for organic fertilizer, plant trees and manage resources for long-term success. (*Fact Sheet*. Retrieved from <http://www.heifer.org/about-heifer/press/index.html>)

1 World Avenue
Little Rock, AR 72202
855.9HUNGER (855.948.6437)
www.heifer.org

Lesson plan resources.

Heifer International. (n.d.). *World poverty & literacy — Lesson plans & teaching resources*. Retrieved from <http://www.heifer.org/readtofeed/resources.html>

- *Read to Feed*® Leader's Guide
- *Read to Feed*® *Real Kids, Real Animals* Student Guide

Video resources.

Heifer International (2013). *Read to Feed — official video*. Retrieved from http://www.youtube.com/watch?v=l9wTCzIjEjs&feature=youtube_gdata_player

Heifer International (2013). *Heifer heroes: Everyday heroes*. (2013). Retrieved from http://www.youtube.com/watch?v=fo34bUG66i8&feature=youtube_gdata_player

iEARN (International Education and Resource Network)/

Kids Can Make A Difference® (KIDS)

KIDS is a program of iEARN (International Education and Resource Network) the world's largest non-profit global network that enables teachers and youth to use the Internet and other technologies to collaborate on projects that enhance learning and make a difference in the world.

(Home. Retrieved from <http://www.kidscanmakeadifference.org/>)

Kids Can Make A Difference® (KIDS), an educational program for middle- and high school students, focuses on the root causes of hunger and poverty, the people most affected, solutions, and how students can help. The major goal is to stimulate the students to take some definite follow-up actions as they begin to realize that one person can make a difference. When first developed, KIDS was originally targeted to students from middle-class and more affluent homes. We have since learned that KIDS provides an enormous benefit to young people living in less fortunate circumstances; for them, the realization that being poor is not their fault is a liberating notion. (*Program Description*. Retrieved from <http://www.kidscanmakeadifference.org/program-description>)

KIDS

140 East 72 Street, #14B

New York, NY 10021

kids@kidscanmakeadifference.org

Lesson plan resources.

Kempf, S. (2009/1997). *Finding Solutions To Hunger: Kids Can Make A Difference*.

New York: World Hunger Year <http://kidscanmakeadifference.org/teacher-guide/order-form>

Oxfam America

Oxfam America is a global organization working to right the wrongs of poverty, hunger, and injustice. As one of 17 members of the international Oxfam confederation, we work with people in more than 90 countries to create lasting solutions. Oxfam saves lives, develops long-term solutions to poverty, and campaigns for social change.

Oxfam's approach is about tackling the conditions that cause poverty in the first place, rather than the distribution of material goods. We start by asking questions and challenging assumptions. What are the root causes of poverty? What can we do to change the power dynamics that keep people poor? These questions inform the four categories into which our work falls:

- **Saving lives:** Oxfam assists the poorest communities when disaster strikes, but is also working to ensure greater local resilience and the capacity of local responders and governments to deliver disaster response.
- **Programs to overcome poverty and injustice:** Oxfam invests in programs to help people assert their rights so that they can improve their lives.
- **Campaigning for social justice:** Oxfam works to change the laws and practices that keep people trapped in poverty.
- **Public education:** As part of our efforts to overcome poverty, Oxfam works to change the way people think about poverty and its causes.

(*Inside Oxfam America*. Retrieved from <http://www.oxfamamerica.org/explore/inside-oxfam-america/>)

Oxfam America
226 Causeway St., 5th Floor
Boston, MA 02114-2206

Policy & Campaigns office
1100 15th St., NW, Suite 600
Washington, DC 20005

(800) 77-OXFAM
www.oxfamamerica.org

Lesson plan resources.

Oxfam America. (n.d.). Host an Oxfam America Hunger Banquet®. Retrieved from

<http://www.oxfamamerica.org/take-action/events/hunger-banquet/>

Oxfam GB

Oxfam Education offers a huge range of ideas, resources and support for developing global learning in the classroom and the whole school. All of the resources here support Education for Global Citizenship – education that helps pupils understand their world and make a positive difference in it.

(*Oxfam Education*. <https://www.oxfam.org.uk/education>)

Lesson plan resources.

Oxfam GB. (2013, February 6). Can You Beat The System? *Oxfam Education*. Retrieved from <https://www.oxfam.org.uk/education/resources/can-you-beat-the-system>

The original *Can You Beat the System?* game was developed by the Education and Youth team at Oxfam GB as part of its *Food for Thought* schools project. The game was further developed by Global Student Forum, in partnership with Oxfam and Christian Aid, and this multimedia version is the result of that collaboration.

Peace Corps World Wise Schools

Since its founding in 1989 by then-Director of the Peace Corps Paul D. Coverdell, the World Wise Schools program has worked to fulfill the Third Goal of the Peace Corps: to educate Americans about the people and countries where Peace Corps Volunteers serve. More than 3 million students have participated in World Wise Schools programs, broadening their perspectives, increasing cultural awareness, understanding global connections, and performing community service.

Today, World Wise Schools offers a variety of classroom resources including:

- Lesson plans and teaching materials
- Teacher guides with activities for grades 3–12
- Peace Corps Volunteer essays, photos, video clips, and interviews

(*World Wise Schools*. Retrieved from <http://www.peacecorps.gov/wws/about/history/>)

Peace Corps
Paul D. Coverdell Peace Corps Headquarters
1111 20th Street, NW
Washington, D.C. 20526
(855) 855-1961

Lesson plan resources.

Peace Corps World Wise Schools. (n.d.). Peace Corps Challenge: Welcome to Wanzuzu.

Peace Corps Kids World. Retrieved from <http://www.peacecorps.gov/kids/>

Pennies for Peace

Pennies for Peace is a program of the 501(c)3 non-profit organization, Central Asia Institute (CAI). CAI was co-founded by Greg Mortenson in 1996 and the organization empowers communities of Central Asia through literacy and education, especially for girls, promotes peace through education, and conveys the importance of these activities globally.

(*Pennies for Peace-About the Program*. Retrieved from <http://www.penniesforpeace.org/about-the-program/>)

Pennies for Peace
c/o Central Asia Institute
PO Box 7209
Bozeman, MT 59771
Phone: 406.585.7841
Email: info@penniesforpeace.org

Lesson plan resources.

Pearson Foundation. (2009). Pennies for Peace Curriculum Resource Guide 4-8.

Retrieved from <http://www.pearsonfoundation.org/penniesforpeacetoolkit/getting-started-and-curriculum/index.html>

TeachUNICEF

TeachUNICEF is a portfolio of free global education resources. Resources cover grades PK-12, are interdisciplinary (social studies, science, math, English/language arts, foreign/world languages), and align with standards. The lesson plans, stories, and multimedia cover topics ranging from the Millennium Development Goals to Water and Sanitation.

Our mission is to support and create well-informed global citizens who understand interconnectedness, respect and value diversity, have the ability to challenge injustice and inequities and take action in personally meaningful ways. We hope that in providing engaging and academically rich materials that offer multiple voices, we can encourage the exploration of critical global issues while presenting opportunities to take action.

What is UNICEF?

The United Nations Children’s Fund (UNICEF) works in more than 190 countries and territories to save and improve children’s lives, providing health care and immunizations, clean water and sanitation, nutrition, education, emergency relief and more. The U.S. Fund for UNICEF supports UNICEF’s work through fundraising, advocacy, and education in the United States. Together, we are working toward the day when zero children die from preventable causes and every child has a safe and healthy childhood. (*About Us | TeachUNICEF*. Retrieved from <http://teachunicef.org/about-us>)

United States Fund for UNICEF
125 Maiden Lane
New York, NY 10038
1.800.4UNICEF
1-800-FOR-KIDS (1-800-367-5437)
www.teachunicef.org

Lesson plan resources.

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APPENDIX D

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